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1873.

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ECLIPSES FOR 1879.

There will be four eclipses this year, as follows:

I. A Total Eclipse of the Moon May 12, in the morning, which will be partial and visible from Boston west to Chicago, and west of Chicago the Eclipse will be total. The Moon sets with the Eclipse upon it, except at San Francisco.

PLACES.	Begins morn.	Total begins morn.	
Boston.....	4 46	5	
New York.....	4 34	Moon sets.	
Washington.....	4 22	eclipsed.	
Charleston.....	4 10		
Buffalo.....	4 15		
Detroit.....	3 58		
Chicago.....	3 40	4 45	
New Orleans.....	3 30	4 35	
St. Louis.....	3 29	4 34	
San Francisco.....	1 20	2 25	
Portland, Or.....	1 20	2 25	

the Moon setting with the Eclipse upon it.

IV. A Partial Eclipse of the Sun November 19; visible in the Southern Ocean.

MORNING STARS.

Venus after May 5.

Mars until January 17.

Jupiter after September 4.

Saturn from January 13 to April 22.

EVENING STARS.

Venus until May 5.

Mars after January 17.

Jupiter until September 4.

Saturn until January 13, and after April 22.

PLACES OF THE PLANETS.

TIME.		Jan.	Feb.	Mar.	Apr.	May.	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
First Sunday.....	8	15	26	26	T	T	T	8	II	II	II	II	II
Second "	8	17	26	26	26	26	26	26	26	26	26	26	26
Third "	24	26	26	26	26	26	26	26	26	26	26	26	26
Fourth "	3	5	5	5	13	13	13	13	13	13	13	13	13
Fifth "	10	17	26	26	26	26	26	26	26	26	26	26	26

PLANETS BRIGHTEST.

Mercury, January 8, May 6, and September 2, rising then before the Sun; also, March 15, July 13, and November 7, setting then after the Sun. Venus, March 29 and June 10. Mars, April 27. Jupiter, February 14. Saturn, July 21.

THE FOUR SEASONS.

	D.	H.	M.		D.	H.	M.
Winter begins, 1872, December 21,	6	45	mo., and lasts	...89	0	59	
Spring " 1873, March 20,	7	44	mo.,	"	...92	20	33
Summer " 1873, June 21,	4	17	mo.,	"	...93	14	10
Autumn " 1873, September 22,	6	27	ev.,	"	...89	17	57
Winter " 1873, December 21,	0	24	ev.	Trop. year, 365	5	39	

CYCLES OF TIME AND CHURCH DAYS.

Dominical Letter.....	E	Septuagesima Sund., Feb. 9	Easter Sunday.....April 13
Epact.....	1	Sexagesima " 16	Low Sunday....." 20
Solar Cycle.....	6	Quinagesima " 23	Rogation Sunday.....May 18
Golden Number.....	12	Ash Wednesday " 26	Ascension Day....." 22
Roman Indiction.....	1	Quadragesima Sund., Mar 2	Whit-SundayJune 1
Jewish Lunar Cycle.....	9	Mid-Lent Sunday, " 23	Trinity Sunday....." 8
Dionysian Period.....	202	Palm Sunday.....Apr. 6	Corpus Christi....." 12
Julian Period.....	6586	Good Friday....." 11	Advent Sunday ...Nov. 30

CONJUNCTION OF PLANETS, AND OTHER PHENOMENA.

Mon.	Aspect.	Wash'n Time.	Distance Apart.	Mon.	Aspect.	Wash'n Time.	Distance Apart.
		D. H. M.	°'			D. H. M.	°'
Jan.	D near ♀	1 9 37 e.	♀ 3 31 N.	June.	D near 2f	29 1 10 m.	2f 4 25 S.
"	♂ gr. elon W	5 4 30 e.	♀ 23 12 W	"	Sun apogee	30 11 25 m.	
"	♂ ☽ ⊖	13 11 16 m.		July.	D near ☽	4 9 43 e.	3 31 S.
"	D near 2f	16 9 34 m.	2f 4 13 S.	"	D near ♀	10 7 45 e.	4 27 N.
"	♂ II ☽	17 4 34 e.	♂ 90 0 W	"	♂ gr. elon.	14 3 0 e.	45 44 W
"	D near ☽	21 10 23 m.	♂ 0 48 S.	"	♂ gr. elon.	16 3 26 m.	26 45 E.
"	D near ♀	27 1 43 e.	2f 4 4 N.	"	D near ♀	20 7 50 m.	5 8 S.
"	D near ♀	31 1 42 e.	♀ 4 52 N.	"	♂ 8 Sun.	22 0 1 m.	120 0 E.
Feb.	D near 2f	12 9 35 m.	2f 4 2 S.	"	D near 2f	26 6 35 e.	4 14 S.
"	♀ 8 Sun	14 8 43 e.	2f 180 0 E.	Aug.	D near ☽	1 5 15 e.	2 32 S.
"	D near ☽	18 2 2 e.	♂ 0 31 N.	"	D near ☽	7 3 0 m.	4 21 N.
"	♂ sup. ☽ ⊖	21 10 21 m.		"	♂ ☽ ⊖	12 4 4 m.	90 0 E.
"	♂ gr. elon.	22 3 52 e.	♀ 46 31 E.	"	D near ☽	18 11 3 e.	5 47 S.
"	D near ☽	24 5 15 m.	♀ 4 19 N.	"	D near 2f	23 0 37 e.	4 2 S.
Mar.	D near ☽	2 2 58 m.	♀ 5 40 N.	"	D near ☽	30 8 14 m.	0 52 S.
"	D near 2f	11 9 10 m.	2f 4 3 S.	"	♂ gr. elon.	30 9 29 m.	18 8 W
"	D near ☽	18 5 26 m.	♂ 1 8 N.	Sept.	D near ☽	3 10 51 m.	4 24 N.
"	♂ gr. elon.	13 7 26 e.	♀ 19 37 E.	"	♂ ☽ ⊖	4 9 19 m.	
"	♂ station.	21 3 45 e.		"	♀ n. Uran.	10 2 26 m.	1 0 S.
"	D near ☽	23 5 45 e.	♀ 4 35 N.	"	D near ☽	17 11 21 e.	5 10 S.
"	D near ☽	31 1 10 m.	♀ 6 27 N.	"	D near 2f	20 6 51 m.	3 49 E.
April.	D near 2f	7 0 10 e.	2f 4 14 S.	"	D near ☽	28 2 15 m.	0 57 N.
"	♀ station.	14 2 10 m.		"	D station.	30 2 48 m.	
"	D near ☽	14 2 38 m.	♂ 0 23 N.	"	D near ☽	30 6 31 e.	4 33 N.
"	2f station.	17 6 8 m.		"	D near 2f	14 8 20 e.	0 21 N.
"	D near ☽	20 2 27 m.	♀ 4 46 N.	"	D near 2f	18 1 5 m.	3 33 S.
"	♂ II ☽	22 7 8 m.	♀ 0 0 W	"	D near ☽	13 8 45 m.	2 53 S.
"	♂ 8 ☽	27 9 30 m.	♂ 180 0 E.	"	♂ II Sun.	19 0 10 e.	90 0 E.
"	D near ☽	27 1 14 e.	♂ 6 28 N.	"	D near ☽	26 8 51 e.	2 33 N.
May.	♂ gr. elon.	3 8 10 e.	♀ 26 3 7 W	"	D near ☽	28 1 56 m.	4 40 N.
"	D near 2f	4 8 22 e.	2f 4 24 S.	"	♂ gr. elon.	10 10 11 m.	22 50 E.
"	♀ inf. ☽ ⊖	5 0 48 e.		"	D near 2f	14 6 49 e.	3 12 S.
"	D near ☽	10 5 32 e.	♂ 1 41 S.	"	D near ☽	17 10 12 e.	0 28 N.
"	♂ station.	12 3 45 m.		"	D near ☽	20 6 34 m.	1 8 S.
"	♂ II ☽	12 11 45 e.	2f 90 0 E.	"	D near ☽	24 10 19 m.	4 41 N.
"	D near ☽	17 8 27 m.	♀ 4 47 N.	"	D near ☽	24 3 22 e.	3 42 N.
"	♂ ☽ ☽	19 0 57 m.	♀ 3 55 S.	"	♂ ☽ ☽	10 4 57 e.	1 52 N.
"	D near ☽	24 1 46 m.	♀ 1 47 N.	"	D near 2f	12 10 45 m.	2 43 S.
"	♂ station.	25 3 42 m.		"	D near ☽	18 7 18 m.	3 3 N.
June.	D near 2f	1 9 15 m.	2f 4 28 S.	"	♂ gr. elon.	19 5 34 m.	0 21 46 W
"	D near ☽	6 4 7 e.	♂ 3 20 S.	"	D near ☽	21 9 18 e.	4 38 N.
"	♂ station.	6 4 28 e.		"	♂ II Sun.	22 8 8 m.	90 0 W
"	D near ☽	13 1 42 e.	♀ 4 39 N.	"	D near ☽	23 10 20 m.	4 10 N.
"	D near ☽	21 2 6 m.	♀ 2 50 S.	"	D near Nep	27 10 35 e.	Nepo 12 S.

NOTE.—The word "near" and ☽ indicate sameness of longitude.

ZODIACAL SIGNS.

♈ Aries. ♊ Gemini. ♈ Leo. ♉ Libra. ♌ Sagittarius. ♎ Aquarius.
 ♋ Taurus. ♋ Cancer. ♉ Virgo. ♊ Scorpio. ♋ Capricornus. ♏ Pisces.

PLANETARY SIGNS.

○ Sun.	○ Earth.	♀ Vesta.	☽ Flora.	⊕ Iris.
● Moon.	♂ Mars.	♂ Ceres.	♀ Hebe.	◆ Metis.
☿ Mercury.	♃ Jupiter.	♂ Pallas.	♀ Parthenope.	♀ Neptune.
♀ Venus.	♄ Saturn.	♀ Juno.	♀ Irene.	☿ Georgium Sidus
		♀ Astraea.	♀ Clio.	

ASPECTS.

● New Moon.	● Last Quarter.	♂ Conjunction.	□ Quadril.
● First Quarter.	♀ Dragon's Head.	♀ Opposition.	* Sextile.
● Full Moon.	♂ Dragon's Tail.	♂ Trigonous.	● Sun.

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STATISTICS OF THE CATHOLIC CHURCH, MAY 7, 1872.

Sacred College.

Suburban Sees.....	6
Titular Churches.....	34
Deacons.....	7
Total Cardinals	47
Patriarchs of all Rites.....	12
Archiepiscopal Sees, Latin Rite	129
Episcopal Sees, Latin Rite.....	604
Archiepiscopal and Episcopal Sees, Oriental Rites.....	58
Bishops without diocese.....	8
Apostolic Delegations.....	5
" Vicariates.....	90
" Prefectures.....	19
	—
	114
	—
	972

Vacancies.

Sacred College.....	23
Archiepiscopal and Episcopal Sees :	
Latin Rite.....	55
Oriental Rite.....	18
Sees without diocese.....	8
Apostolic Vicariates.....	17
" Prefectures	9
	—
	131
During the Pontificate of Pius IX. there have been made by creation or promotion :	
Archiepiscopal Sees.....	22
Episcopal Sees.....	123
Vicariates Apostolic.....	24

LIFE AND DEATH.

It is generally supposed that the rate of mortality is lower in the Old World than in the New. Statistics, however, show that in Europe the annual number of deaths is 1 in every 42 inhabitants, but in this country it is 1 in every 81. In the Gulf States the average yearly proportion of deaths is 1 to every 63; in New England, 1 to 68; in the Southern States, 1 to 70; in the Atlantic and Mississippi Valley States, 1 to 80; in the Western States, 1 to 81; in the Middle States, 1 to 88; in the Pacific States, 1 to 115; in the Northwestern States, 1 to 120. The apparent advantage of America over Europe, and of our Western States over our Eastern, may be ascribed in part to the West absorbing so much young and vigorous population from the East.

MARRIAGE.

Marry in lent,
And you'll repent.

Advent marriage doth deny,
But Hilary gives thee liberty;
Septuagesima says thee nay,

Eight days from Easter says you may;
Rogation bids thee to refrain,
But Trinity sets thee free again.

REMEMBER

THAT in order to ascertain the date of events in the "new style," we have to deduct from the "old style" ten days for the sixteenth century, ten for the seventeenth, eleven for the eighteenth, and twelve for the nineteenth. Some able historians have fallen into blunders by neglecting the growing difference between the two styles.

POSTAGE.**Letters.**

LETTERS go to any part of the United States for three cents per half ounce, if prepaid.

Unpaid letters are sent to the Dead Letter Office at Washington.

Letters weighing over half an ounce, and prepaid a single rate, are forwarded to their destination, and the balance due collected on delivery.

City letters must be prepaid, two cents per half ounce.

Letters not called for (*if prepaid*) will be returned to the writer at his or her request without additional postage.

Books.

POSTAGE on books, not exceeding two ounces in weight, 2 cents

Each additional two ounces, or fraction thereof, 2 cents

Newspapers.

NEWSPAPERS sent from the office of publication may be prepaid at the following rates, quarterly:

Dailies, 7 times a week . 35 cents per qr.

Dailies, 6 times a week . 30 cents per qr.

Weeklies, 5 cents per qr.

Monthlies (for every 4 ounces, or fraction thereof), 3 cents per qr.

Quarterlies, 1 cent per qr.

Miscellaneous Matter.

ON unsealed circulars, maps, prints, engravings, music, cards, photographs, types, cuttings, roots, seeds, etc., on one package to one address, prepaid, not ex-

ceeding four ounces, 2 cents; over four and not exceeding eight ounces, 4 cents; and 2 cents for every additional four ounces, or fraction thereof. The weight of packages is limited to 32 ounces.

Money Orders.

MONEY can be sent to any part of the country with absolute safety, by obtaining a Money Order. The fees are:

On not less than \$1 and not over \$20, 10 cents.

Over \$20 and not exceeding \$50, 25 cents.

No order issued for less than \$1 or more than \$50.

Post Items.

IT costs 15 cents extra, besides the regular postage, to register a letter, and all postmasters are obliged, when required, to register a letter.

Internal Revenue Stamps cannot be used to pay postage.

Stamps cut from Stamped Envelopes are not allowed to be placed upon other letters.

No article contained in glass can be sent by mail to Great Britain and Ireland.

The revised rates of foreign postage commenced January 1, 1870, and are as follows:

TO GREAT BRITAIN AND IRELAND.

Letters,	6 cents per half oz.
Newspapers,	2 cents each.
Books,	6 cents per 4 ounces.
Samples,	8 cents per 4 ounces.

COUNTRIES.	Letters.	Newspapers, if not over 4 oz., prepayment compulsory.	Books, Packets, Prints, Patterns or Samples, prepayment compulsory.
Aspinwall and Panama, half ounce.....	Cts. 10	Cts. 2	Cts. 2 for 2 oz.
Austria via North German Union, half ounce.....	6	3	6 " 4 OZ.
Austria (closed mail) via England	7	4	8 " 4 OZ.
Brazil, half ounce.....	15	2	4 " 4 OZ.
Buenos Ayres, half ounce.....	18	4	10 " 4 OZ.
Canada and British Provinces, half ounce.....	6	2	2 " 2 OZ.
Chili and Peru via Panama, half ounce.....	22	4	10 " 4 OZ.
China via San Francisco, half ounce.....	10	2	2 " 2 OZ.
Cuba, half ounce.....	10	2	2 " 2 OZ.
France, half ounce.....	10	2	2 " 2 OZ.
Germany via North German Union, half ounce.....	6	3	6 " 4 OZ.
Germany (closed mail) via England, half ounce.....	7	4	8 " 4 OZ.
Italy via Bremen, half ounce.....	11	7	11 " 4 OZ.
Italy (closed mail) via England, half ounce.....	10	4	8 " 4 OZ.
Spain, by British mail, one-third ounce.....	16	6	10 " 4 OZ.
Switzerland, by British mail, half ounce.....	10	4	12 " 4 OZ.

DAYS OF OBLIGATION TO ABSTAIN FROM WORK.

All Sundays in the year; the Circumcision of our Lord (January 1); the Epiphany (January 6); the Annunciation of the Blessed Virgin Mary (March 25); the Ascension of our Lord; Corpus Christi; the Assumption of the B. V. Mary (August 15); All-Saints (November 1); Immaculate Conception (December 8); Nativity of our Lord, or Christmas Day.

But the feasts of the Circumcision, the Epiphany, the Annunciation, and Corpus Christi are *not* days of obligation in the Dioceses belonging to the Provinces of New Orleans and of St. Louis.

On days of obligation every Catholic (who has arrived at the years of understanding) is obliged, unless hindered by sickness or other sufficient cause, to hear Mass and rest from servile work.

FASTING DAYS OF OBLIGATION.

All the week-days of Lent; the Fridays in Advent; the Ember-Days for the four seasons of the year, namely, the Wednesdays, Fridays, and Saturdays occurring, 1st, for the Winter Quarter, next after the third Sunday of Advent; 2d, for the Spring Quarter, next after the first Sunday in Lent; 3d, for the Summer Quarter, next after Whitsunday; and 4th, for the Autumnal Quarter, next after the 14th of September; and the Vigils of All-Saints, Christmas, Whitsunday, and the Assumption. A vigil is the day next before a feast-day. If the feast, however, occurs on Monday, the vigil is kept on the Saturday before; as Sunday is *never* a fast-day.

[*Note.*—In some Dioceses, the Advent-Fridays, except the one which is an Ember-Day, are *not* fasting days of obligation.]

ABSTINENCE DAYS.

These are, all Fridays in the year, excepting Christmas Day when it happens upon Friday; and all fasting-days of obligation, excepting those on which the use of flesh-meat is expressly allowed by the proper authorities. Soldiers and sailors in the service of the United States, however, are exempted from the rule of abstinence all through the year, excepting upon Ash-Wednesday; upon Thursday, Friday, and Saturday in Holy Week; and upon the Vigils of the Assumption and Christmas.

A day of abstinence is that on which we are not allowed to eat flesh-meat.

The solemnizing of marriages is not allowed (except by special dispensation) from the first Sunday in Advent until after Epiphany, and from the beginning of Lent until the Sunday after Easter.



Chronological Notes.—Golden Number.—The Lunar Cycle is a cycle or course of 19 years, in which the phenomena of the moon occur within an hour and about 29 minutes of the time at which they occurred 19 years before; and the place of each year in this cycle is shown by its golden number. The first year of the Christian era was the second of the Lunar Cycle.

Epact.—The common solar year of 365 days contains 12 moons and 11 days. The Epact indicates the moon's age on January 1.

Solar Cycle.—The Solar Cycle is a period of 28 years, during which the week-days occur on the same days of the month as they did during the previous Solar Cycle. The number of the Solar Cycle shows the place of the year in that cycle. The first year of the Christian era was the tenth of the Solar Cycle.

Dominical Letter.—The first seven letters of the alphabet are used in a Calendar to show the days of the week, and the Dominical letter is that which marks the Sundays. The first day of the year is always marked by the letter A. In Leap-year there are two letters—one till the end of February, and then the preceding letter.

MEANING OF NAMES.

Daniel	Judgment of God.	Jane	A willow.
Dorothy	Gift of God.	Judith	Praising.
Godfrey	God's peace.	Jemima	Sweet song.
Gabriel	Hero of God.	Isabella	Fair Eliza.
Raphael	Medicine of God.	Lydia	A well of water.
Jeremiah	Exalted of the Lord.	Matilda	A lady of honor.
Elizabeth	The oath of God.	Rebecca	Faithful.
Cecilia	Dim-sighted.	Sarah	A lady.
Barbara	Foreign.	Susan	A lily.
Julia	Mossy-bearded.	Selina	A nightingale.
Priscilla	Old or a little ancient.	Felix	Happy.
Ursula	A female bear.	Hilary	Cheerful.
Bernard	A bear's heart.	David	Beloved.
Caleb	A dog.	William	Helm of the will.
Beatrice	Making happy.	Hugh	Thought.
Clara	Clear or bright.	Hubert	Bright mind.
Constance	Resolute.	Charles	A man.
Grace	Favor.	Albert	All bright.
Felicia	Happy.	Augustus	Majestic.
Letitia	Joy.	James	Superior
Lucy	Lucid.	Matthew	A gift.
Mabel	My fair.	Nicholas	Victorious.
Abigail	Joyfulness.	Patrick	A nobleman.
Muriel	Myrrh.	Edgar	Honorable.
Margaret	A pearl.	Horatio	Worthy.
Sophia	Wisdom.	Isaac	Laughter.
Katharine	Pure.	Thomas	A lion.
Frances	Free.	Walter	A woodman.
Amelia	Sincere.	Edward	Truth-keeper.
Adeline	A princess.	Edmund	Truth-mouth.
Agatha	Good.	Oliver	An olive.
Bertha	Bright.	Peter	A rock.
Bridget	Shining bright.	Philip	Warlike.
Charlotte	All noble.	Robert	Famous.
Caroline	Noble spirited.	Ralph	Help.
Cornelia	Harmonious.	Richard	Powerful.
Harriet	Sweet smell.	Eustace	Firm.
Henrietta	A star.	John	Grace of God.

DATES OF THE AMERICAN WARS.

King Philip's War	1675	Tecumseh War	1804
King William's War	1689	British War	1812
Dutch War	1673	Algerine War	1815
Queen Anne's War	1744	First Seminole War	1817
The French and Indian War	1753	Second Seminole War	1835
The American Revolution	1775	Mexican War	1846
Indian War	1790	The Southern Rebellion	1861
The Barbary War	1803		

RAILROADS OF THE PRINCIPAL COUNTRIES OF THE WORLD.

STATES.	YEAR. IN OPE- RATION.	MILES	STATES.	YEAR. IN OPE- RATION.	MILES
United States.....	1871	53,388	Sweden and Norway.....	1871	1,365
Great Britain and Ireland.	1871	15,144	Netherlands (inclusive of Luxemburg.....	1870	1,014
Germany.....	1871	12,304	Switzerland.....	1870	848
France.....	1871	10,271	Egypt.....	1871	715
Russia.....	1871	6,422	Brazil.....	1871	503
Austro-Hungarian Mon- archy.....	1871	6,324	Portugal.....	1871	489
British East India.....	1871	4,887	Argentine Republic	1871	609
Spain.....	1870	3,386	Chili.....	1871	475
Italy.....	1871	3,647	Mexico.....	1871	217
British North America.....	1871	2,675	Turkey.....	1871	184
Belgium.....	1871	1,936			

TELEGRAPHS OF THE PRINCIPAL COUNTRIES OF THE WORLD.

COUNTRIES.	LENGTH OF LINES.	NO. OF WIRES.	OFFICES	COUNTRIES.	LENGTH OF LINES.	NO. OF WIRES.	OFFICES
Argentina.....	1,484	—	—	Italy.....	10,188	30,241	1,154
Austro - Hungarian Monarchy.....	16,564	42,168	1,014	Mexico.....	2,955	—	—
Australia	—	12,900	—	Neth - lands.....	1,858	6,270	247
Belgium.....	2,623	8,314	433	Norway	2,987	4,380	82
Brazil.....	175	—	50	Portugal.....	1,566	3,528	117
British East India..	13,996	—	566	Roumania.....	2,061	2,715	60
Canada.....	9,561	9,640	604	Russia	25,360	48,290	438
Denmark.....	1,217	3,273	89	Servia.....	489	604	19
Egypt.....	4,011	9,731	—	Spain	6,970	15,928	193
* France	26,282	71,930	2,625	Sweden	4,250	9,017	117
* Germany.....	21,008	67,186	3,399	Switzerland	3,204	6,869	546
Greece.....	—	—	—	Turkey	15,835	25,392	393
Great Britain.....	22,037	95,616	2,432	United States	73,271	150,843	5,924

* Alsace-Lorraine is included in France, not in Germany.

UNITED STATES TERRITORIES—AREA AND POPULATION.

TERRITORIES.	SQ. MILES.	INHABI- TANTS.	TERRITORIES.	SQ. MILES.	INHABI- TANTS.
New Mexico.....	121,201	91,874	Idaho.....	86,294	14,791
Washington.....	69,994	23,955	Montana	143,776	20,599
Utah	84,476	86,786	Indian Territory.....	68,991	—
Dakota.....	150,932	14,999	Wyoming	97,883	9,118
Colorado.....	104,500	39,864	District of Columbia...	55,000	131,700
Arizona.....	113,916	9,658			



St. Sebastian

JANUARY

MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
First Quarter.....	5	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	13	4 43 ev.	4 31 ev.	4 19 ev.	4 7 ev.	3 37 ev.
Third Quarter.....	21	3 47 ev.	3 35 ev.	3 23 ev.	3 11 ev.	2 41 ev.
New Moon.....	28	0 43 ev.	0 31 ev.	0 19 ev.	0 7 ev.	1 37 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1	W	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	Th	7 30	4 38	7 38	7 24	4 44	7 42	7 19	4 49	7 46	7 4	5 4	8 0
3	Fr	7 30	4 39	8 56	7 24	4 45	8 59	7 19	4 50	9 2	7 4	5 5	9 12
4	Sa	7 30	4 40	10 12	7 24	4 46	10 14	7 19	4 51	10 16	7 4	5 6	10 21
5	Mo	7 30	4 41	11 25	7 24	4 47	11 25	7 19	4 52	11 25	7 4	5 7	11 26
6	W	7 30	4 42	morn.	7 24	4 48	morn.	7 19	4 53	morn.	7 4	5 8	morn.
7	Tu	7 30	4 43	0 34	7 24	4 49	0 33	7 19	4 54	0 32	7 4	5 8	0 30
8	W	7 30	4 44	1 43	7 24	4 50	1 41	7 19	4 55	1 39	7 4	5 9	1 32
9	Th	7 30	4 45	2 49	7 24	4 51	2 45	7 19	4 56	2 42	7 4	5 10	2 32
10	Fr	7 29	4 46	3 56	7 24	4 52	3 51	7 19	4 57	3 47	7 4	5 11	3 32
11	Sa	7 29	4 47	4 53	7 24	4 53	4 53	7 19	4 58	4 47	7 4	5 12	4 31
12	Mo	7 29	4 48	6 1	7 23	4 54	5 55	7 18	4 59	5 49	7 4	5 12	5 30
13	W	7 29	4 49	rises.	7 23	4 55	rises.	7 18	5 0	rises.	7 4	5 13	rises.
14	Tu	7 28	4 50	4 46	7 23	4 56	4 52	7 18	5 1	4 58	7 4	5 14	5 17
15	W	7 27	4 51	5 46	7 22	4 57	5 51	7 17	5 2	5 57	7 4	5 15	6 13
16	Th	7 27	4 53	6 47	7 22	4 58	6 51	7 17	5 3	6 56	7 3	5 16	7 9
17	Fr	7 27	4 54	7 47	7 22	4 59	7 51	7 17	5 4	7 54	7 3	5 17	8 4
18	Sa	7 26	4 55	8 47	7 21	5 0	8 49	7 16	5 5	8 51	7 3	5 18	8 57
19	Mo	7 26	4 56	9 47	7 21	5 1	9 48	7 16	5 6	9 49	7 2	5 19	9 52
20	W	7 25	4 58	10 48	7 20	5 3	10 48	7 15	5 7	10 48	7 2	5 20	10 47
21	Tu	7 24	4 59	11 50	7 19	5 4	11 49	7 14	5 8	11 47	7 2	5 21	11 43
22	W	7 23	5 0	morn.	7 18	5 5	morn.	7 14	5 9	morn.	7 1	5 22	morn.
23	Th	7 22	5 1	0 56	7 18	5 6	0 54	7 13	5 10	0 51	7 1	5 23	0 43
24	Fr	7 22	5 2	2 4	7 17	5 8	2 0	7 12	5 12	1 57	7 0	5 24	1 45
25	Sa	7 20	5 3	4 2	7 17	5 9	3 12	7 12	5 13	3 7	7 0	5 25	2 52
26	Mo	7 20	5 4	3 17	7 16	5 9	3 12	7 12	5 13	3 7	7 0	5 25	2 52
27	W	7 19	5 5	4 20	7 15	5 10	4 14	7 11	5 14	4 8	7 0	5 26	3 50
28	Th	7 19	5 6	5 41	7 15	5 11	5 35	7 10	5 15	5 28	6 59	5 27	5 9
29	Fr	7 18	5 7	6 45	7 14	5 12	6 39	7 10	5 16	6 32	6 59	5 28	6 13
30	Sa	7 18	5 8	sets.	7 13	5 13	sets.	7 9	5 17	sets.	6 58	5 29	sets.
31	Mo	7 17	5 10	6 29	7 12	5 15	6 33	7 8	5 19	6 37	6 58	5 30	6 48
	W	7 16	5 11	7 50	7 12	5 16	7 52	7 8	5 20	7 54	6 57	5 31	8 1
	Th	7 16	5 12	7 50	7 12	5 16	7 52	7 8	5 21	9 9	6 56	5 32	9 12
	Fr	7 15	5 13	9 7	7 11	5 17	9 8	7 7	5 21	9 9	6 56	5 32	9 12

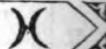
Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	CIRCUMCISION OF OUR LORD. <i>Holyday of Obligation.</i> Epist. Tit. ii. 11-15; Gosp. Luke ii. 21.
2	Thursday	Octave of St. Stephen.
3	Friday	Octave of St. John. <i>Archbishop Hughes died, 1864.</i>
4	Saturday	Octave of the Holy Innocents. <i>Mother Seton died, 1820.</i>
5	SUNDAY	Vigil of the Epiphany. St. Telesphorus, Pope and Martyr. <i>Bp. Neuman, Phila., died, 1860.</i>
6	Monday	EPIPHANY OF OUR LORD. <i>Holyday of Obligation.</i> Less. Is. ix. 1-6; Gosp. Matt. ii. 1-12.
7	Tuesday	Of the Octave.
8	Wednesday	Of the Octave.
9	Thursday	Of the Octave. <i>Cons. Bp. Toebe, Covington, 1870.</i>
10	Friday	Of the Octave. <i>Cons. Bp. Luers, Fort Wayne, 1858.</i>
11	Saturday	Of the Octave. St. Hyginus, Pope and Martyr.
12	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY. Epist. Rom. xii. 1-5; Gosp. Luke ii. 42-52. <i>Bp. Challoner died, 1781.</i>
13	Monday	Octave of the Epiphany.
14	Tuesday	St. Hilary, Bishop, Confessor, and Doctor of the Church. St. Felix, Martyr. <i>Cons. Bp. St. Palais, Vincennes, 1849. Death of Bp. McGill, Richmond, 1872.</i>
15	Wednesday	St. Paul, First Hermit. St. Maur, Abbot
16	Thursday	St. Marcellus, Pope and Martyr.
17	Friday	St. Antony, Abbot.
18	Saturday	Chair of St. Peter at Rome. St. Prisca, Virgin and Martyr.
19	SUNDAY	SECOND SUNDAY AFTER EPIPHANY. FEAST OF THE HOLY NAME OF JESUS. Less. Acts iv. 8-12; Gosp. Luke ii. 21; Last Gosp. John ii. 1-12. Sts. Marius and Companions, Martyrs. <i>Bp. Baraga died, 1868.</i>
20	Monday	Sts. Fabian and Sebastian, Martyrs.
21	Tuesday	St. Agnes, Virgin and Martyr.
22	Wednesday	Sts. Vincent and Anastasius, Martyrs.
23	Thursday	Espousals of the B. V. M. and St. Joseph. St. Emerentiana, Virgin and Martyr. <i>Cons. Bp. Baltes, Alton, 1870.</i>
24	Friday	St. Timothy, Bishop and Martyr.
25	Saturday	Conversion of St. Paul.
26	SUNDAY	THIRD SUNDAY AFTER EPIPHANY. St. Polycarp, Bishop and Martyr. Epist. i John iii. 10-16; Gosp. Matt. x. 26-32; Last Gosp. Matt. viii. 1-13.
27	Monday	St. John Chrysostom, Bishop, Confessor, and Doctor of the Church.
28	Tuesday	St. Raymond of Pennafort, Confessor. St. Agnes, secundo.
29	Wednesday	St. Francis of Sales, Bishop and Confessor. <i>Archbp. Maréchal, Baltimore, died, 1828.</i>
30	Thursday	St. Martina, Virgin and Martyr.
31	Friday	St. Peter Nolasco, Confessor.

NOTE.—The dates in parenthesis after some of the feasts indicate the days on which they are regularly celebrated, and from which they have been removed this year on account of a greater feast falling on the same day.

Whenever one or more feasts are given on a Sunday after the name of the Sunday, it is to be understood that the Office and Mass are of the feast mentioned immediately after the Sunday and not of the Sunday itself.

St. Matthias
A.P.

FEBRUARY.



MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
First Quarter.....	4	5 22 mo.	5 10 mo.	4 58 mo.	4 46 mo.	4 16 mo.
Full Moon.....	12	6 49 mo.	6 37 mo.	6 25 mo.	6 13 mo.	5 43 mo.
Third Quarter.....	20	6 39 mo.	6 27 mo.	6 15 mo.	6 3 mo.	5 33 mo.
New Moon.....	26	10 38 ev.	10 26 ev.	10 14 ev.	10 2 ev.	9 32 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHIL'DELPHIA, CONNECTICUT, N.JERS'Y, PENNSYL'VA., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1 Sa		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 S		7 14	5 14	10 17	7 10	5 13	10 16	7 6	5 22	10 16	6 56	5 32	10 14
3 M		7 13	5 15	11 31	7 9	5 17	11 29	7 5	5 23	11 27	6 55	5 33	11 21
4 Tu		7 11	5 16	morn.	7 7	5 23	morn.	7 4	5 24	morn.	6 54	5 34	morn.
5 W		7 10	5 13	o 40	7 6	5 22	o 37	7 3	5 25	o 34	6 53	5 35	o 24
6 Th		7 9	5 19	1 48	7 5	5 23	1 44	7 2	5 26	1 39	6 52	5 36	1 25
7 Fr		7 8	5 23	1 52	7 4	5 24	2 47	7 1	5 27	2 42	6 51	5 37	2 26
8 Sa		7 7	5 22	3 55	7 3	5 25	3 49	7 0	5 28	3 43	6 50	5 38	3 25
9 M		7 6	5 23	4 54	7 2	5 25	4 48	6 59	5 29	4 41	6 49	5 39	4 21
10 Tu		7 5	5 25	5 44	7 1	5 26	5 37	6 53	5 31	5 31	6 48	5 40	5 11
11 W		7 4	5 26	6 26	7 0	5 27	6 20	6 57	5 32	6 14	6 47	5 41	5 56
12 Th		7 2	5 27	rises.	6 59	5 30	rises.	6 56	5 33	rises.	6 46	5 42	rises.
13 Fr		7 1	5 29	5 40	6 53	5 31	5 44	6 55	5 34	5 47	6 46	5 43	5 58
14 Sa		7 0	5 30	6 40	6 57	5 32	6 43	6 54	5 35	6 45	6 45	5 44	6 53
15 M		6 58	5 31	7 41	6 56	5 33	7 42	6 53	5 36	7 44	6 44	5 45	7 48
16 Tu		6 57	5 33	8 41	6 54	5 34	8 41	6 52	5 38	8 41	6 43	5 46	8 42
17 W		6 55	5 34	9 43	6 53	5 36	9 42	6 50	5 39	9 41	6 42	5 46	9 37
18 Th		6 54	5 35	10 45	6 51	5 37	10 42	6 49	5 40	10 40	6 41	5 47	10 34
19 Fr		6 52	5 36	11 52	6 50	5 38	11 48	6 48	5 41	11 45	6 40	5 48	11 34
20 Sa		6 51	5 38	morn.	6 49	5 40	morn.	6 47	5 42	morn.	6 39	5 49	morn.
21 M		6 50	5 39	1 1	6 48	5 41	o 57	6 46	5 43	o 52	6 38	5 50	o 38
22 Tu		6 50	5 39	2 1	6 46	5 43	2 6	6 44	5 45	2 0	6 37	5 50	1 43
23 W		6 48	5 41	3 21	6 45	5 44	3 15	6 43	5 46	3 8	6 36	5 51	2 49
24 Th		6 47	5 42	4 30	6 43	5 45	4 23	6 41	5 47	4 16	6 35	5 52	3 56
25 Fr		6 45	5 43	5 23	6 42	5 47	5 17	6 42	5 48	5 11	6 34	5 53	4 52
26 Sa		6 42	5 46	6 10	6 40	5 48	6 5	6 33	5 49	6 0	6 32	5 54	5 40
27 M		6 40	5 47	sets.	6 38	5 49	sets.	6 37	5 50	sets.	6 31	5 54	sets.
28 Tu		6 38	5 48	6 38	6 37	5 50	6 40	6 35	5 51	6 41	6 30	5 55	6 45
29 Fr		6 37	5 49	7 55	6 35	5 51	7 55	6 34	5 52	7 55	6 29	5 56	7 56

2d Month.

FEBRUARY, 1873.

28 Days.

Day of Month.	Day of Week.	CALENDAR.
1	Saturday	St. Ignatius, Bishop and Martyr. St. Bridget, Virgin (Patroness of Ireland). <i>Bp. Miles, Nashville, died, 1860. Fr. Segura and Companions put to death near Chesapeake Bay, 1571.</i>
2	SUNDAY	FOURTH SUNDAY AFTER EPIPHANY. PURIFICATION OF THE B. V. M. CANDLEMAS-DAY. Less. Mal. iii. 1-4; Gosp. Luke ii. 22-32. Last Gosp. Matt. viii. 23-27.
3	Monday	St. Blaise, Bishop and Martyr. <i>Cons. Bps. Fitzgerald, Little Rock, 1867, and O'Connell, Marysville, 1861.</i>
4	Tuesday	St. Andrew Corsini, Bishop and Confessor. <i>Bp. Flaget, Louisville, died, 1850.</i>
5	Wednesday	St. Agatha, Virgin and Martyr.
6	Thursday	St. Titus, Bishop and Confessor. St. Dorothy, Virgin and Martyr. <i>Bp. Connolly, N. Y., died, 1825.</i>
7	Friday	St. Romuald, Abbot. <i>Cons. Bp. Mrak, Marquette, 1869. Death of Archbp. Spalding, 1872.</i>
8	Saturday	St. John of Matha, Confessor.
9	SUNDAY	SEPTUAGESIMA SUNDAY. Epist. 1 Cor. ix. 24-27 and x. 1-5; Gosp. Matt. xx. 1-16.
10	Monday	St. Scholastica, Virgin.
11	Tuesday	Feria.
12	Wednesday	Feria.
13	Thursday	Votive of the Blessed Sacrament. <i>Death of Bp. Fitzpatrick, Boston, 1866.</i>
14	Friday	St. Valentine, Martyr.
15	Saturday	Votive of the Immaculate Conception. Sts. Faustinus and Jovita, Martyrs.
16	SUNDAY	SEXAGESIMA SUNDAY. Epist. 2 Cor. xi. 19-33 and xii. 1-9; Gosp. Luke viii. 4-15.
17	Monday	Feria.
18	Tuesday	St. Simeon, Bishop and Martyr.
19	Wednesday	Feria. <i>Bp. Loras, Dubuque, died, 1858.</i>
20	Thursday	Votive of the Blessed Sacrament.
21	Friday	Feria.
22	Saturday	Chair of St. Peter at Antioch. Vigil of St. Mathias. <i>Bp. Cretin, St. Paul, died, 1857.</i>
23	SUNDAY	QUINQUAGESIMA SUNDAY. Epist. 1 Cor. xiii. 1-13; Gosp. Luke xviii. 31-43.
24	Monday	ST. MATHIAS, APOSTLE.
25	Tuesday	St. Peter Damian, Bishop, Confessor, and Doctor of the Church. (Feb. 23.)
26	Wednesday	ASH WEDNESDAY; beginning of Lent. Less. Joel ii. 12-19; Gosp. Matt. vi. 16-21.
27	Thursday	Feria. <i>Cons. Bp. Foley, Chicago, 1870.</i>
28	Friday	Most Holy Passion of our Lord.

THE first Greek Testament ever printed was brought out in Spain. Erasmus' Greek Testament was printed in 1516; but Cardinal Ximenes' New Testament, in magnificent Greek type with heavy black-letter Latin type by its side, was printed in 1524, and stored up to await the publication of the Old Testament in Hebrew, Greek and Latin.



St. Joseph.

MARCH

Aries

MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
First Quarter.....	5	H. M. 8 41 ev.	H. M. 8 29 ev.	H. M. 8 17 ev.	H. M. 8 5 ev.	H. M. 7 35 ev.
Full Moon.....	14	1 o mo.	o 48 mo.	o 36 mo.	o 24 mo.	ii 54 13th
Third Quarter.....	21	5 36 ev.	5 24 ev.	5 12 ev.	5 o ev.	4 30 ev.
New Moon.....	28	8 10 mo.	7 58 mo.	7 46 mo.	7 34 mo.	7 4 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHIL'DELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; N.C., SOUTH CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1 Sa	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 S	6 36	5 50	9 9	6 34	5 52	9 9	6 33	5 53	9 7	6 28	5 58	9 3	6 28
3 M	6 34	5 52	10 23	6 32	5 53	10 20	6 31	5 54	10 17	6 27	5 58	10 9	6 27
4 Tu	6 33	5 52	11 33	6 31	5 54	11 29	6 30	5 55	11 25	6 26	5 59	11 13	6 26
5 W	6 31	5 54	morn.	6 29	5 55	morn.	6 28	5 56	morn.	6 25	5 60	morn.	6 24
6 Th	6 29	5 55	o 43	6 28	5 56	o 38	6 27	5 57	o 32	6 23	6 1	o 17	6 23
7 Fr	6 28	5 56	1 47	6 27	5 57	1 41	6 26	5 58	1 35	6 22	6 2	2 16	6 22
8 Sa	6 26	5 58	2 49	6 25	5 59	2 43	6 24	5 59	2 36	6 21	6 3	3 10	6 21
9 S	6 25	5 59	3 44	6 24	6 0	3 37	6 23	6 0	3 30	6 20	6 3	3 56	6 20
10 M	6 23	6 0	4 27	6 22	6 1	4 20	6 21	6 1	4 14	6 19	6 4	4 38	6 19
11 Tu	6 21	6 1	5 3	6 20	6 2	5 0	6 19	6 2	4 54	6 17	6 5	5 14	6 17
12 W	6 19	6 2	5 37	6 18	6 3	5 33	6 18	6 3	5 28	6 16	6 6	5 47	6 16
13 Th	6 17	6 3	6 4	6 16	6 4	6 0	6 16	6 4	5 57	6 14	6 6	rises.	6 14
14 Fr	6 16	6 4	rises.	6 15	6 5	rises.	6 15	6 5	rises.	6 13	6 7	6 37	6 13
15 Sa	6 14	6 6	6 34	6 13	6 6	6 35	6 13	6 6	6 35	6 11	6 8	7 33	6 11
16 S	6 12	6 7	7 36	6 12	6 7	7 36	6 12	6 7	7 35	6 10	6 9	8 30	6 10
17 M	6 10	6 8	8 40	6 10	6 8	8 38	6 10	6 8	8 36	6 9	6 9	9 29	6 9
18 Tu	6 9	6 9	9 44	6 9	6 9	9 41	6 9	6 9	9 38	6 8	6 10	10 31	6 8
19 W	6 7	6 10	10 52	6 7	6 10	10 48	6 7	6 10	10 44	6 6	6 11	11 35	6 6
20 Th	6 5	6 11	morn.	6 5	6 11	11 56	6 5	6 11	11 51	6 5	6 11	morn.	6 5
21 Fr	6 3	6 12	o 1	6 3	6 12	morn.	6 3	6 12	morn.	6 3	6 12	o 40	6 3
22 Sa	6 2	6 14	1 11	6 2	6 13	1 5	6 2	6 13	o 59	6 2	6 13	1 45	6 2
23 S	6 0	6 15	2 18	6 1	6 14	2 12	6 1	6 14	2 5	6 1	6 14	2 42	6 1
24 M	5 59	6 16	3 15	6 0	6 15	3 8	6 0	6 15	3 2	6	6 14	3 35	6
25 Tu	5 57	6 17	4 4	5 58	6 16	3 58	5 58	6 16	3 52	5 59	6 14	3 35	5 59
26 W	5 55	6 19	4 43	5 56	6 17	4 38	5 56	6 17	4 34	5 58	6 15	4 20	5 58
27 Th	5 53	6 20	5 16	5 54	6 18	5 13	5 55	6 18	5 9	5 56	6 16	5 0	5 56
28 Fr	5 52	6 21	sets.	5 53	6 19	sets.	5 54	6 19	sets.	5 55	6 17	sets.	5 55
29 Sa	5 50	6 22	6 43	5 52	6 20	6 42	5 53	6 20	6 42	5 54	6 17	6 40	5 54
30 S	5 48	6 23	7 57	5 50	6 21	7 55	5 51	6 20	7 53	5 53	6 18	7 47	5 53
31 M	5 46	6 24	9 10	5 48	6 22	9 7	5 49	6 21	9 3	5 52	6 18	8 53	5 52
	5 44	6 25	10 24	5 46	6 23	10 19	5 47	6 22	10 15	5 50	6 19	10 0	5 50

Day of Month.	Day of Week.	CALENDAR.
1	Saturday	Feria.
2	SUNDAY	FIRST SUNDAY IN LENT. Epist. 2 Cor. vi. 1-10; Gosp. Matt. iv. 1-11.
3	Monday	Feria. <i>Bp. Rosecrans transferred to Columbus, 1868.</i>
4	Tuesday	St. Casimir, Confessor. St. Lucius, Pope and Martyr.
5	Wednesday	Ember Day.
6	Thursday	Feria. <i>Bp. Reynolds, Charleston, died, 1855.</i>
7	Friday	Holy Crown of Thorns. Ember Day. Sts. Perpetua and Felicitas, Martyrs.
8	Saturday	St. John of God, Confessor. Ember Day. Cons. <i>Bp. Persico, Savannah, 1854.</i>
9	SUNDAY	SECOND SUNDAY IN LENT. Epist. 1 Thess. iv. 1-7; Gosp. Matt. xvii. 1-9.
10	Monday	The Forty Martyrs of Sebaste. Cons. of <i>Archbp. McCloskey, N. Y., 1844.</i>
11	Tuesday	St. Thomas Aquinas, Confessor and Doctor of the Church. *(Mar. 7.) Cons. <i>Bp. Amat, Monterey, 1854.</i>
12	Wednesday	St. Gregory I., Pope, Confessor, and Doctor of the Church.
13	Thursday	St. Frances of Rome, Widow. (Mar. 9.)
14	Friday	The Holy Lance and Nails. Cons. <i>Bps. Lynch, Charleston, and McFarland, Hartford, 1858.</i>
15	Saturday	Feria.
16	SUNDAY	THIRD SUNDAY IN LENT. Epist. Eph. v. 1-9; Gosp. Luke xi. 14-28. <i>Fr. Brebeuf put to death, 1649.</i>
17	Monday	St. Patrick, Bishop and Confessor. <i>Fr. Lallemant put to death, 1649.</i>
18	Tuesday	St. Gabriel, Archangel.
19	Wednesday	St. JOSEPH, CONFESSOR, SPOUSE OF THE B. V. M., AND PATRON OF THE UNIVERSAL CHURCH. Cons. <i>Bp. Henni, Milwaukee, 1844.</i>
20	Thursday	Feria.
21	Friday	The Five Wounds of our Lord. Cons. <i>Bp. Whelan, Wheeling, 1841.</i>
22	Saturday	St. Benedict, Abbot. (Mar. 21.)
23	SUNDAY	FOURTH SUNDAY IN LENT. Epist. Galat. iv. 22-31; Gosp. John vi. 1-15.
24	Monday	Feria.
25	Tuesday	ANNUNCIATION OF THE B. V. M. <i>Holiday of Obligation.</i> Less. Is. vii. 10-15; Gosp. Luke i. 26-38. Cons. <i>Bp. Miege, Leavenworth, 1851.</i>
26	Wednesday	Feria.
27	Thursday	Feria.
28	Friday	Most Precious Blood of our Lord.
29	Saturday	Feria.
30	SUNDAY	PASSION SUNDAY. Epist. Heb. ix. 11-15; Gosp. John viii. 46-59.
31	Monday	Feria.

It is generally believed in America and England that Sir William Phipps was the inventor of the diving-bell. This is not so. He was, however, one of the first persons who used it advantageously in recovering nearly \$1,500,000 from a Spanish wreck near the Bahamas. The *invention*, or the earliest use of the diving-bell, dates from upwards of a century before the birth of Phipps; the first instance of its use being at Cadiz, Spain, in the presence of Charles V., in 1538; whereas Phipps was not born until 1650.



MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
First Quarter.....	4	1 5 ^e ev.	1 40 ev.	1 28 ev.	1 16 ev.	0 46 ev.
Full Moon.....	12	5 7 ev.	4 55 ev.	4 43 ev.	4 31 ev.	4 1 ev.
Third Quarter....	20	1 4 mo.	0 52 mo.	0 40 mo.	0 28 mo.	1 58 19th
New Moon.....	26	5 58 ev.	5 46 ev.	5 34 ev.	5 22 ev.	4 52 ev.

Day of Month.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.				CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.				CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.				CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.			
	Day of Week.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.			
1 Tu	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 W	5 43	6 25	11 34	5 45	6 24	11 28		5 46	6 23	11 22	5 49	6 20	11 5			
3 Th	5 42	6 23	morn.	5 44	6 22	morn.		5 45	6 24	morn.	5 48	6 21	morn.			
4 Fr	5 40	6 29	o 33	5 42	6 27	o 31		5 43	6 25	o 25	5 46	6 21	o 5			
5 Sa	5 38	6 30	1 33	5 40	6 28	1 32		5 41	6 26	1 25	5 45	6 22	1 4			
6 S	5 36	6 31	2 24	5 38	6 29	2 17		5 40	6 27	2 11	5 44	6 23	1 51			
7 M	5 34	6 32	3 6	5 36	6 30	3 0		5 38	6 23	2 54	5 42	6 23	2 36			
8 Tu	5 32	6 33	3 40	5 34	6 31	3 35		5 36	6 29	3 30	5 41	6 24	3 15			
9 W	5 31	6 34	4 8	5 33	6 32	4 4		5 35	6 30	4 0	5 39	6 25	3 48			
10 Th	5 29	6 35	4 31	5 31	6 33	4 28		5 33	6 31	4 26	5 38	6 25	4 17			
11 Fr	5 27	6 36	4 54	5 29	6 34	4 53		5 31	6 32	4 51	5 37	6 26	4 46			
12 Sa	5 26	6 37	rises.	5 28	6 35	rises.		5 30	6 33	rises.	5 35	6 27	rises.			
13 S	5 24	6 38	6 29	5 26	6 30	6 28		5 28	6 34	6 27	5 34	6 27	6 22			
14 M	5 23	6 40	7 35	5 25	6 37	7 32		5 27	6 35	7 29	5 33	6 28	7 21			
15 Tu	5 21	6 41	8 43	5 24	6 38	8 39		5 26	6 36	8 35	5 32	6 29	8 23			
16 W	5 19	6 42	9 53	5 22	6 39	9 48		5 24	6 37	9 43	5 31	6 30	9 27			
17 Th	5 18	6 43	11 3	5 21	6 40	10 57		5 23	6 38	10 51	5 30	6 30	10 32			
18 Fr	5 16	6 44	morn.	5 19	6 41	morn.		5 22	6 39	11 59	5 23	6 31	11 39			
19 Sa	5 14	6 45	o 12	5 17	6 42	o 6		5 20	6 40	morn.	5 23	6 32	morn.			
20 S	5 13	6 47	1 13	5 15	6 44	1 6		5 19	6 41	o 59	5 27	6 32	o 39			
21 M	5 11	6 48	2 1	5 14	6 45	1 55		5 17	6 42	1 49	5 25	6 33	1 30			
22 Tu	5 10	6 49	2 41	5 13	6 45	2 36		5 16	6 43	2 31	5 24	6 34	2 16			
23 W	5 8	6 50	3 16	5 11	6 47	3 13		5 14	6 44	3 9	5 23	6 35	2 58			
24 Th	5 6	6 51	3 45	5 10	6 48	3 43		5 13	6 45	3 41	5 22	6 35	3 34			
25 Fr	5 5	6 52	4 11	5 9	6 49	4 10		5 12	6 46	4 9	5 21	6 36	4 6			
26 Sa	5 3	6 53	4 35	5 7	6 50	4 36		5 10	6 46	4 30	5 20	6 37	4 38			
27 S	5 2	6 54	sets.	5 6	6 51	sets.		5 9	6 47	sets.	5 19	6 37	sets.			
28 M	5 1	6 55	8 10	5 5	6 52	8 6		5 8	6 48	7 52	5 18	6 38	7 39			
29 Tu	4 59	6 56	9 12	5 3	6 53	9 7		5 6	6 49	9 1	5 16	6 39	8 45			
30 W	4 58	6 58	10 5	5 2	6 54	10 15		5 5	6 50	10 8	5 15	6 39	9 49			
	4 56	6 59	11 23	5 0	6 55	11 19		5 3	6 51	11 12	5 14	6 40	10 51			

Day of Month.	Day of Week.	CALENDAR.
1	Tuesday	Feria.
2	Wednesday	St. Francis of Paula, Confessor.
3	Thursday	Feria.
4	Friday	Seven Dolors of the B. V. M.
5	Saturday	St. Vincent Ferrer, Confessor.
6	SUNDAY	PALM SUNDAY. Less. Exod. xv. 27 and xvi. 1-7; Gosp. Matt. xxi. 1-9; Epist. Phil. ii. 5-11; Passion, Matt. xxvi. and xxvii.
7	Monday	Feria.
8	Tuesday	Feria.
9	Wednesday	Feria.
10	Thursday	HOLY THURSDAY. Epist. i Cor. xi. 20-32; Gosp. John xiii. 1-15. <i>Bp. Quarter, Chicago, died, 1848.</i>
11	Friday	GOOD FRIDAY. Less. Osee vi. 1-7 and Exod. xii. 1-11; Passion, John xviii. and xix. <i>Bp. England, Charleston, died, 1842.</i>
12	Saturday	HOLY SATURDAY. Epist. Col. iii. 1-4; Gosp. Matt. xxviii. 1-7.
13	SUNDAY	EASTER SUNDAY. Epist. i Cor. 7-8; Gosp. Mark. xvi. 1-7.
14	Monday	EASTER MONDAY. Cons. of Bps. Gilmour, Cleveland; Dwenger, Ft. Wayne, and Ryan, Coadj. St. Louis, 1872.
15	Tuesday	EASTER TUESDAY.
16	Wednesday	Of the Octave. <i>Bp. Timon, Buffalo, died, 1867.</i>
17	Thursday	Of the Octave. St. Anicetus, Pope and Martyr.
18	Friday	Of the Octave.
19	Saturday	Of the Octave.
20	SUNDAY	Low SUNDAY. Epist. i John v. 4-10; Gosp. John xx. 19-31.
21	Monday	St. Anselm, Bishop, Confessor, and Doctor of the Church. Cons. of Bp. McNeirny, Coadj. Bp. of Albany, 1872.
22	Tuesday	SS. Soter and Caius, Popes and Martyrs. Cons. Bp. Bacon, Portland, 1855. Archbp. Eccleston, Baltimore, died, 1851. Bp. Conwell, Philadelphia, died, 1842.
23	Wednesday	St. George, Martyr.
24	Thursday	St. Fidelis of Sigmaringa, Martyr. Cons. Bp. Borgess, Detroit, 1870.
25	Friday	St. MARK, EVANGELIST.
26	Saturday	SS. Cletus and Marcellinus, Popes and Martyrs.
27	SUNDAY	SECOND SUNDAY AFTER EASTER. Epist. i Pet. ii. 21-25; Gosp. John x. 11-16.
28	Monday	St. Paul of the Cross, Confessor. St. Vitalis, Martyr. Bp. Basin, Vincennes, died, 1848. Cons. Bp. Hendricken, Providence, 1872.
29	Tuesday	St. Peter, Martyr.
30	Wednesday	St. Catherine of Sienna, Virgin. Bp. Garcia, California, died, 1845.

THE late Rev. Dr. Lingard, the historian, did not receive an annuity, but a simple gift of £300 from the English Government.

A STUMP speaker exclaimed: "I know no North, no South, no East, no West, fellow-citizens!" "Then," exclaimed an old farmer in the crowd, "it's time you went to school, and larn't jography."

"FATHER," said a young hopeful, apparently reflecting intently upon something, "I sha'n't send you any of my wedding-cake when I get married." "Why not, my son?" was the fond father's inquiry. "Because," said the youngster, "you didn't send me any of yours."



MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
First Quarter.....	4	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	12	7 49 mo.	7 37 mo.	7 25 mo.	7 13 mo.	6 43 mo.
Third Quarter.....	19	6 34 mo.	6 22 mo.	6 10 mo.	5 58 mo.	5 28 mo.
New Moon.....	26	6 16 mo.	6 4 mo.	5 52 mo.	5 40 mo.	5 10 mo.
		4 36 mo.	4 24 mo.	4 12 mo.	4 0 mo.	3 30 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; N. R. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1 Th	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 Fr	4 55	7 0	morn.	4 59	5 56	morn.	5 2	6 52	morn.	5 13	6 41	11 45	
3 Sa	4 53	7 1	o 19	4 57	6 57	o 13	5 1	6 53	o 6	5 12	6 42	morn.	
4 S	4 52	7 2	1 2	4 56	6 58	o 56	5 0	6 54	o 49	5 11	6 43	o 31	
5 M	4 50	7 3	1 38	4 54	6 59	1 33	4 58	6 55	1 28	5 10	6 44	1 11	
6 Tu	4 49	7 4	2 2	4 53	7 0	2 6	4 57	6 56	2 1	5 10	6 45	1 48	
7 W	4 48	7 5	2 35	4 52	7 1	2 32	4 56	6 57	2 29	5 9	6 45	2 19	
8 Th	4 47	7 6	2 58	4 51	7 2	2 56	4 55	6 58	2 54	5 8	6 46	2 47	
9 Fr	4 45	7 7	3 20	4 50	7 3	3 19	4 54	6 59	3 18	5 7	6 47	3 15	
10 Sa	4 44	7 8	3 39	4 49	7 4	3 39	4 53	7 0	3 39	5 6	6 47	3 40	
11 S	4 43	7 9	4 0	4 48	7 5	4 1	4 52	7 1	4 3	5 5	6 48	4 7	
12 M	4 42	7 10	4 22	4 47	7 6	4 25	4 51	7 2	4 28	5 6	6 49	4 36	
13 Tu	4 41	7 12	rises.	4 45	7 8	rises.	4 50	7 3	4 56	5 4	6 49	5 9	
14 W	4 40	7 13	10 3	4 44	7 9	9 57	4 49	7 4	rises.	5 3	6 50	rises.	
15 Th	4 39	7 14	11 8	4 43	7 10	11 2	4 48	7 5	9 50	5 2	6 51	9 30	
16 Fr	4 38	7 15	11 59	4 42	7 11	11 53	4 47	7 6	10 55	5 2	6 51	10 34	
17 Sa	4 37	7 16	morn.	4 42	7 11	morn.	4 46	7 7	morn.	5 1	6 52	11 28	
18 S	4 36	7 17	o 44	4 41	7 12	o 39	4 45	7 8	o 34	5 0	6 53	o 17	
19 M	4 36	7 18	1 19	4 40	7 13	1 15	4 44	7 9	1 11	5 0	6 54	o 58	
20 Tu	4 35	7 19	1 47	4 40	7 14	1 45	4 44	7 10	1 42	4 59	6 55	1 33	
21 W	4 34	7 20	2 14	4 39	7 15	2 13	4 43	7 10	2 11	4 58	6 55	2 7	
22 Th	4 33	7 21	2 38	4 38	7 16	2 38	4 43	7 11	2 38	4 58	6 56	2 38	
23 Fr	4 32	7 22	3 2	4 37	7 17	3 4	4 42	7 12	3 5	4 57	6 57	3 10	
24 Sa	4 31	7 23	3 28	4 37	7 18	3 31	4 42	7 13	3 34	4 57	6 57	3 43	
25 S	4 31	7 24	sets.	4 36	7 19	sets.	4 41	7 14	sets.	4 56	6 58	sets.	
26 M	4 30	7 25	8 2	4 35	7 19	7 56	4 40	7 15	7 51	4 56	6 58	7 33	
27 Tu	4 29	7 26	9 9	4 35	7 20	9 3	4 40	7 16	8 56	4 55	6 59	8 36	
28 W	4 29	7 27	10 8	4 34	7 21	10 2	4 39	7 16	9 55	4 55	7 0	9 34	
29 Th	4 28	7 28	10 56	4 34	7 22	10 49	4 39	7 17	10 43	4 55	7 0	10 23	
30 Fr	4 27	7 28	11 37	4 33	7 23	11 31	4 38	7 18	11 25	4 54	7 1	11 8	
31 Sa	4 26	7 29	morn.	4 32	7 23	morn.	4 37	7 18	12 0	4 54	7 1	11 46	

Day of Month.	Day of Week.	CALENDAR.
1	Thursday	SS. PHILIP AND JAMES, APOSTLES.
2	Friday	St. Athanasius, Bishop, Confessor, and Doctor of the Church.
3	Saturday	FINDING OF THE HOLY CROSS. SS. Alexander, Pope, and Companions, Martyrs, and St. Juvenal, Bishop and Confessor.
4	SUNDAY	THIRD SUNDAY AFTER EASTER. PATRONAGE OF ST. JOSEPH. Less. Gen. xl ix. 22-26; Gosp. Luke iii. 21-23; Last Gosp. John xvi. 16-22. [burgh, N.Y., 1872.]
5	Monday	St. Pius V., Pope and Confessor. Cons. Bp. Wadham, Ogden-
6	Tuesday	St. John before the Latia Gate.
7	Wednesday	St. Stanislaus, Bishop and Martyr.
8	Thursday	Apparition of St. Michael, Archangel. First Plenary Council, Baltimore, 1852.
9	Friday	St. Gregory Nazianzen, Bishop, Confessor, and Doctor of the Church.
10	Saturday	St. Antoninus, Bishop and Confessor. SS. Gordian and Epimachus, Martyrs.
11	SUNDAY	FOURTH SUNDAY AFTER EASTER. Epist. James i. 17-21; Gosp. John xvi. 5-14. Bp. Lavalle, Louisville, died, 1867.
12	Monday	SS. Nereus, Achilleus, Domitilla, and Pancratius, Martyrs.
13	Tuesday	St. Isidore, Bishop, Confessor, and Doctor of the Church. (Apr. 4.)
14	Wednesday	St. Leo, Pope, Confessor, and Doctor of the Church. (Apr. 11.) St. Boniface, Martyr.
15	Thursday	St. Monica, Widow. (May 4.)
16	Friday	St. Ubalodus, Bishop and Confessor.
17	Saturday	St. Paschal Baylon, Confessor. Montreal founded, 1642.
18	SUNDAY	FIFTH SUNDAY AFTER EASTER. St. Venantius, Martyr. Less. Wisd. v. 1-5; Gosp. John xv. 1-7; Last Gosp. John xvi. 22-30.
19	Monday	St. Peter Celestine, Pope and Confessor. Rogation Day. St. Pudentiana, Virgin.
20	Tuesday	St. Bernardine of Sienna, Confessor. Rogation Day.
21	Wednesday	St. Hermenegild, Martyr. (Apr. 13.) Vigil of the Ascension. Rogation Day.
22	Thursday	ASCENSION OF OUR LORD. Holyday of Obligation. Less. Acts i. 1-11; Gosp. Mark xvi. 14-20.
23	Friday	St. John Nepomucen, Martyr. (May 22.)
24	Saturday	B. V. Mary, Help of Christians.
25	SUNDAY	SUNDAY WITHIN THE OCTAVE OF THE ASCENSION. St. Gregory VII., Pope and Confessor. St. Urban, Pope and Martyr. Less. Eccl. xliii.; Gosp. Matt. xxiv. 42-46; Last Gosp. John xv. 26-xvi. 4. First Ordination in the United States, 1793. Abp. Odin, New Orleans, died, 1870.
26	Monday	St. Philip Neri, Confessor. St. Eleutherius, Pope and Martyr.
27	Tuesday	St. Mary Magdalene of Pazzi, Virgin. St. John, Pope and Martyr.
28	Wednesday	Of the Octave.
29	Thursday	Octave of the Ascension.
30	Friday	Of the Ascension. St. Felix, Pope and Martyr.
31	Saturday	Vigil of Pentecost. Fast. St. Petronilla, Virgin.

It is necessary sometimes to refrain from questioning our friends, that we may not draw from them what we ought not to know, and especially that we may not tempt them to deceive us.—*Madame Swetchine.*



Sacred Heart
of JESUS.

JUNE

20

MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
First Quarter.....	3	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	10	1 35 mo.	1 23 mo.	1 11 mo.	0 59 mo.	0 29 mo.
Third Quarter.....	17	10 48 mo.	10 36 mo.	10 24 mo.	10 12 mo.	9 42 mo.
New Moon.....	24	1 4 28 ev.	4 16 ev.	4 4 ev.	3 52 ev.	3 22 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; N. C., TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1	S	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	M	4 26	7 30	0 10	4 32	7 24	0 5	4 37	7 19	morn.	4 54	7 2	morn.
3	Tu	4 25	7 31	0 38	4 31	7 25	0 34	4 37	7 19	0 30	4 53	7 2	0 19
4	W	4 24	7 32	1 1	4 31	7 26	1 0	4 36	7 20	0 57	4 53	7 3	0 49
5	Th	4 24	7 33	1 42	4 30	7 27	1 42	4 35	7 21	1 42	4 53	7 4	1 41
6	Fr	4 23	7 33	2 2	4 29	7 27	2 3	4 35	7 21	2 4	4 52	7 4	2 7
7	Sa	4 23	7 34	2 23	4 29	7 23	2 25	4 35	7 22	2 27	4 52	7 5	2 34
8	S	4 23	7 35	2 49	4 29	7 29	2 52	4 35	7 23	2 56	4 52	7 5	3 6
9	M	4 22	7 35	rises.	4 28	7 29	rises.	4 31	7 23	rises.	4 52	7 6	rises.
10	Tu	4 22	7 35	7 46	4 28	7 30	7 40	4 34	7 24	7 34	4 52	7 6	7 15
11	W	4 22	7 36	8 57	4 28	7 30	8 51	4 34	7 24	8 44	4 52	7 7	8 23
12	Th	4 22	7 37	9 54	4 28	7 31	9 48	4 34	7 25	9 41	4 52	7 7	9 21
13	Fr	4 22	7 37	10 43	4 28	7 31	10 37	4 34	7 25	10 31	4 52	7 8	10 14
14	Sa	4 22	7 38	11 21	4 28	7 32	11 16	4 34	7 26	11 12	4 52	7 8	10 58
15	S	4 22	7 33	11 52	4 23	7 32	11 49	4 34	7 26	11 46	4 52	7 8	11 36
16	M	4 22	7 33	morn.	4 28	7 32	morn.	4 34	7 26	morn.	4 52	7 9	morn.
17	Tu	4 22	7 39	0 20	4 28	7 33	0 18	4 34	7 27	0 16	4 52	7 9	0 11
18	W	4 22	7 39	0 43	4 28	7 33	0 42	4 34	7 27	0 42	4 52	7 9	0 41
19	Th	4 22	7 39	1 7	4 28	7 33	1 8	4 34	7 27	1 9	4 52	7 9	1 12
20	Fr	4 22	7 39	1 31	4 28	7 33	1 33	4 34	7 27	1 30	4 52	7 10	1 43
21	Sa	4 23	7 39	1 53	4 29	7 34	2 2	4 35	7 28	2 6	4 53	7 10	2 17
22	S	4 23	7 39	2 30	4 29	7 34	2 35	4 35	7 28	2 40	4 53	7 10	2 55
23	M	4 23	7 40	3 9	4 29	7 34	3 15	4 35	7 28	3 21	4 53	7 10	3 39
24	Tu	4 23	7 40	sets.	4 29	7 34	sets.	4 35	7 28	sets.	4 53	7 10	sets.
25	W	4 23	7 40	8 52	4 29	7 34	8 45	4 35	7 29	8 38	4 53	7 11	8 18
26	Th	4 23	7 40	9 33	4 29	7 35	9 27	4 35	7 29	9 21	4 53	7 11	9 2
27	Fr	4 24	7 40	10 9	4 30	7 35	10 4	4 30	7 29	9 59	4 54	7 11	9 43
28	Sa	4 24	7 40	10 39	4 30	7 35	10 35	4 36	7 29	10 31	4 54	7 11	10 19
29	S	4 24	7 40	11 4	4 30	7 35	11 1	4 35	7 29	10 53	4 54	7 11	10 49
30	M	4 25	7 40	11 26	4 31	7 35	11 44	4 37	7 29	11 23	4 55	7 11	11 17

Day of Month.	Day of Week.	CALENDAR.
1	SUNDAY	PENTECOST OR WHIT-SUNDAY. Less. Acts. ii. 1-11; Gosp. John xiv. 23-31.
2	Monday	WHIT-MONDAY.
3	Tuesday	WHIT-TUESDAY.
4	Wednesday	Ember Day. <i>Fast.</i>
5	Thursday	Of the Octave.
6	Friday	Ember Day. <i>Fast.</i>
7	Saturday	Ember Day. <i>Fast.</i>
8	SUNDAY	TRINITY SUNDAY. Epist. Rom. xi. 33-36; Gosp. Matt. xxviii. 18-20; Last Gosp. Luke vi. 36-42.
9	Monday	St. Angela Merici, Virgin. (May 31.) SS. Primus and Felicianus, Martyrs.
10	Tuesday	St. Margaret, Queen of Scotland, Widow.
11	Wednesday	St. Barnabas, Apostle.
12	Thursday	CORPUS CHRISTI. <i>Holiday of Obligation.</i> Epist. i Cor. xi. 23-29; Gosp. John xi. 56-59.
13	Friday	St. Antony of Padua, Confessor.
14	Saturday	St. Basil, Bishop, Confessor, and Doctor of the Church.
15	SUNDAY	SUNDAY WITHIN THE OCTAVE OF CORPUS CHRISTI. Epist. i John iii. 13-18; Gosp. Luke xiv. 16-24. <i>Bp. Neale, Baltimore, d. 1817.</i>
16	Monday	St. John Francis Regis, Confessor. <i>Election of Pius IX., 1846.</i>
17	Tuesday	Of the Octave.
18	Wednesday	Of the Octave. SS. Marcus and Marcellianus, Martyrs. <i>Bp. Tyler, Hartford, died, 1849.</i>
19	Thursday	Octave of Corpus Christi. SS. Gervase and Protase, Martyrs. <i>Bp. Concannon, N. Y., died, 1810.</i>
20	Friday	Sacred Heart of Jesus. St. Silverius, Pope and Martyr. <i>Archbp. Blanc, New Orleans, died, 1860.</i>
21	Saturday	St. Aloysius Gonzaga, Confessor.
22	SUNDAY	THIRD SUNDAY AFTER PENTECOST. Epist. i Pet. v. 6-11; Gosp. Luke xv. 1-10.
23	Monday	St. Francis Caracciolo, Confessor. (June 4.) Vigil.
24	Tuesday	NATIVITY OF ST. JOHN BAPTIST.
25	Wednesday	St. William, Abbot.
26	Thursday	SS. John and Paul, Martyrs. <i>F. Cancer k. in Florida, 1547.</i>
27	Friday	St. Norbert, Bishop and Confessor. (June 6.)
28	Saturday	St. Irenæus, Bishop and Martyr. Vigil. <i>Bp. Bruté, Vincennes, died, 1839.</i>
29	SUNDAY	FOURTH SUNDAY AFTER PENTECOST. SS. PETER AND PAUL, APOSTLES. Less. Acts. xii. 1-11; Gosp. Matt. xvi. 13-19; Last Gosp. Luke v. 1-11. <i>Bp. Luers, Fort Wayne, died, 1871.</i>
30	Monday	Commemoration of St. Paul.

LEONINE CITY.—This section of Rome is on the right bank of the Tiber, containing St. Peter's Church, the Vatican, and the Castle of St. Angelo—a massive circular tower, formerly the "Mole of Hadrian," surrounded with ramparts, ditches, and bastions. In order to protect this ecclesiastical sanctuary, Pope Leo IV. built, in 852, a wall around this portion of the city, which from him became known as *Civitas Leonina*, or the City of Leo.



St Mary M.

JULY

Ω

MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
		H. M.	H. M.	H. M.	H. M.	H. M.
First Quarter.....	2	6 26 ev.	6 14 ev.	6 2 ev.	5 50 ev.	5 20 ev.
Full Moon.....	10	1 50 mo.	1 38 mo.	1 26 mo.	1 14 mo.	0 44 mo.
Third Quarter.....	16	4 14 ev.	4 2 ev.	3 50 ev.	3 38 ev.	3 8 ev.
New Moon.....	24	5 50 mo.	5 38 mo.	5 26 mo.	5 14 mo.	4 44 mo.

CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERSEY, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NORTH CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.			Sun.	Sun.	Moon Sets.
Day of Month.	Day of Week.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	Sun Rises	Sun Sets.	Moon Sets.	
1	Tu	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2	W	4 25	7 40	11 46	4 31	7 34	11 46	4 37	7 29	11 45	4 55	7 11	11 43	morn.
3	Th	4 26	7 40	morn.	4 32	7 34	morn.	4 37	7 29	morn.	4 55	7 11	11 43	morn.
4	Fr	4 27	7 40	o 6	4 33	7 34	o 7	4 38	7 29	o 7	4 56	7 11	o 9	
5	Sa	4 27	7 39	o 27	4 33	7 33	o 28	4 38	7 28	o 30	4 56	7 11	o 30	
6	S	4 28	7 39	o 48	4 34	7 33	o 51	4 39	7 28	o 54	4 57	7 11	1 3	
7	M	4 29	7 39	1 14	4 35	7 33	1 18	4 40	7 28	1 22	4 57	7 11	1 35	
8	Tu	4 29	7 39	1 48	4 35	7 33	1 53	4 40	7 28	1 58	4 58	7 10	3 1	
9	W	4 30	7 38	2 30	4 36	7 32	2 36	4 41	7 27	2 42	4 58	7 10	rises.	
10	Th	4 31	7 38	rises.	4 37	7 32	8 28	4 42	7 27	8 22	4 59	7 10	8 4	
11	Fr	4 32	7 38	8 34	4 37	7 32	8 28	4 42	7 27	8 22	5 0	7 10	8 53	
12	Sa	4 33	7 37	9 52	4 39	7 31	9 49	4 43	7 26	9 8	5 0	7 10	9 34	
13	S	4 34	7 36	10 22	4 40	7 30	10 20	4 45	7 25	10 17	5 1	7 9	10 10	
14	M	4 35	7 36	10 47	4 40	7 30	10 46	4 45	7 25	10 46	5 2	7 9	10 43	
15	Tu	4 36	7 35	11 11	4 41	7 29	11 11	4 46	7 24	11 12	5 3	7 8	11 14	
16	W	4 37	7 34	11 36	4 42	7 29	11 38	4 47	7 24	11 40	5 3	7 8	11 46	
17	Th	4 37	7 34	morn.	4 43	7 28	morn.	4 48	7 23	morn.	5 4	7 8	morn.	
18	Fr	4 38	7 33	o 2	4 44	7 28	o 5	4 49	7 23	o 8	5 4	7 7	o 19	
19	Sa	4 39	7 32	o 33	4 45	7 27	o 37	4 50	7 22	o 42	5 5	7 7	o 56	
20	S	4 40	7 32	1 8	4 45	7 26	1 13	4 50	7 21	1 19	5 5	7 6	1 36	
21	M	4 41	7 31	1 49	4 46	7 26	1 55	4 51	7 21	2 1	5 6	7 6	2 21	
22	Tu	4 42	7 30	2 36	4 47	7 25	2 42	4 52	7 20	2 49	5 7	7 5	3 10	
23	W	4 43	7 29	3 33	4 48	7 24	3 39	4 53	7 19	3 46	5 7	7 5	4 6	
24	Th	4 44	7 28	sets.	4 49	7 23	sets.	4 53	7 18	sets.	5 8	7 4	sets.	
25	Fr	4 45	7 27	8 40	4 50	7 22	8 35	4 54	7 17	8 31	5 8	7 3	8 17	
26	Sa	4 46	7 26	9 6	4 51	7 21	9 3	4 55	7 17	9 0	5 9	7 3	8 49	
27	S	4 47	7 25	9 30	4 52	7 20	9 28	4 56	7 16	9 25	5 10	7 2	9 19	
28	M	4 48	7 24	9 50	4 52	7 19	9 49	4 56	7 15	9 48	5 11	7 1	9 45	
29	Tu	4 49	7 23	10 9	4 53	7 18	10 9	4 57	7 14	10 9	5 11	7 0	10 10	
30	W	4 50	7 22	10 29	4 54	7 18	10 30	4 58	7 14	10 32	5 12	7 0	10 36	
31	Th	4 51	7 21	10 50	4 55	7 17	10 53	4 59	7 13	10 55	5 13	6 59	11 3	

Day of Month.	Day of Week.	CALENDAR.
1	Tuesday	Octave of St. John Baptist.
2	Wednesday	VISITATION OF THE B. V. M. SS. Processus and Martinianus, Martyrs.
3	Thursday	St. John of San Facundo, Confessor. (June 12.) <i>Quebec founded, 1608.</i>
4	Friday	St. Juliana Falconieri, Virgin. (June 19.) <i>Fr. Daniel put to death in Canada, 1648.</i>
5	Saturday	Of the Octave of SS. Peter and Paul.
6	SUNDAY	FIFTH SUNDAY AFTER PENTECOST. MOST PRECIOUS BLOOD OF OUR LORD. Octave of SS. Peter and Paul. Epist. Heb. ix. 11-15; Gosp. John xix. 30-35: Last Gosp. Matt. v. 20-24.
7	Monday	St. Leo II., Pope and Confessor. <i>Abp. Kenrick, Baltimore, died, 1865.</i>
8	Tuesday	St. Elizabeth, Queen of Portugal, Widow.
9	Wednesday	Feria.
10	Thursday	Votive of the Blessed Sacrament. The 'Seven Brothers and SS. Rufina and Secunda, Martyrs.'
11	Friday	St. Pius I., Pope and Martyr.
12	Saturday	St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. <i>Bp. David, Louisville, died, 1841. Cons. of the Bishops of Rochester, Harrisburg, Scranton, and Green Bay, 1868.</i>
13	SUNDAY	SIXTH SUNDAY AFTER PENTECOST. Epist. Rom. vi. 3-11; Gosp. Mark viii. 1-10.
14	Monday	St. Bonaventure, Bishop, Confessor, and Doctor of the Church.
15	Tuesday	St. Henry, Emperor, Confessor.
16	Wednesday	B. V. M. of Mount Carmel.
17	Thursday	St. Alexius, Confessor. <i>Frs. Diaz and Morena killed in California, 1781.</i>
18	Friday	St. Camillus of Lellis, Confessor. SS. Symphorosa and Companions, Martyrs.
19	Saturday	St. Vincent of Paul, Confessor. <i>Frs. Garces and Barraneche killed in Cal., 1781. Bp. Cheverus, Boston, died, 1836.</i>
20	SUNDAY	SEVENTH SUNDAY AFTER PENTECOST. St. Jerome Emilian, Confessor. St. Margaret, Virgin and Martyr. Less. Is. lviii. 7-11; Gosp. Matt. xix. 13-21. <i>Cons. Bp. Grace, 1859.</i>
21	Monday	St. Anacletus, Pope and Martyr. (July 13.)
22	Tuesday	St. Mary Magdalen. <i>Bp. Egan, Philadelphia, died, 1814. Bp. Chanche, Natchez, died, 1852.</i>
23	Wednesday	St. Apollinaris, Bishop and Martyr. St. Liborius, Bishop and Confessor.
24	Thursday	Vigil of St. James. St. Christina, Virgin and Martyr.
25	Friday	ST. JAMES THE GREATER, APOSTLE. St. Christopher, Martyr. <i>Cons. Archbp. Blanchet, Oregon, 1845.</i>
26	Saturday	St. Anne, Mother of the B. V. M.
27	SUNDAY	EIGHTH SUNDAY AFTER PENTECOST. Epist. Rom. viii. 12-17; Gosp. Luke xvi. 1-9.
28	Monday	SS. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope and Confessor.
29	Tuesday	St. Martha, Virgin. SS. Felix and others, Martyrs.
30	Wednesday	SS. Abdón and Sennen, Martyrs.
31	Thursday	St. Ignatius of Loyola, Confessor.



St.
Bartholomew

M

AUGUST

MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
First Quarter.....	1	9 45 mo.	9 33 mo.	9 21 mo.	9 9 mo.	8 39 mo.
Full Moon.....	8	9 8 mo.	8 56 mo.	8 44 mo.	8 32 mo.	8 2 mo.
Third Quarter.....	14	11 57 ev.	11 45 ev.	11 35 ev.	11 21 ev.	10 51 ev.
New Moon.....	22	8 46 ev.	8 34 ev.	8 22 ev.	8 10 ev.	7 40 ev.
First Quarter.....	30	11 4 ev.	10 52 ev.	10 40 ev.	10 28 ev.	9 58 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON ; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY ; PHIL'DELPHIA, CONNECTICUT, N.JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON ; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON ; N.CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1 Fr	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 Sa	4 52	7 29	11 14	4 56	7 16	11 18	5 0	7 12	11 22	5 14	6 58	11 33	morn.
3 S	4 53	7 19	11 45	4 57	7 15	11 49	5 1	7 11	11 54	5 14	6 57	10 9	
4 M	4 54	7 18	morn.	4 58	7 14	morn.	5 1	7 10	morn.	5 15	6 56	10 49	
5 Tu	4 55	7 16	o 19	4 59	7 12	o 25	5 2	7 9	o 31	5 16	6 55	10 49	
6 W	4 56	7 15	1 4	5 0	7 11	1 11	5 3	7 8	1 18	5 16	6 54	10 38	
7 Th	4 57	7 14	2 5	5 1	7 10	2 11	5 4	7 7	2 18	5 17	6 53	10 29	rises.
8 Fr	4 58	7 13	rises.	5 2	7 9	rises.	5 5	7 6	rises.	5 18	6 52	10 28	
9 Sa	5 0	7 10	8 22	5 4	7 6	8 45	5 6	7 4	8 41	5 19	6 50	7 8	
10 S	5 1	7 9	8 48	5 5	7 5	8 47	5 7	7 3	8 16	5 20	6 49	8 41	
11 M	5 2	7 8	9 14	5 6	7 4	9 14	5 8	7 2	8 45	5 21	6 48	9 15	
12 Tu	5 3	7 7	9 39	5 7	7 3	9 40	5 9	7 0	9 14	5 22	6 47	9 46	
13 W	5 4	7 5	10 4	5 8	7 1	10 7	5 10	6 59	9 42	5 23	6 46	10 19	
14 Th	5 5	7 4	10 33	5 9	7 0	10 37	5 12	6 57	10 41	5 23	6 45	10 54	
15 Fr	5 6	7 2	11 7	5 10	6 58	11 13	5 13	6 55	11 18	5 23	6 44	11 36	
16 Sa	5 7	7 0	11 48	5 11	6 56	11 54	5 14	6 53	12 0	5 24	6 43	morn.	
17 S	5 8	6 59	morn.	5 12	6 55	morn.	5 15	6 52	morn.	5 25	6 42	o 19	
18 M	5 9	6 57	o 32	5 13	6 53	o 38	5 16	6 50	o 45	5 25	6 41	1 6	
19 Tu	5 10	6 55	1 26	5 14	6 52	1 32	5 17	6 49	1 39	5 26	6 40	2 0	
20 W	5 11	6 54	2 26	5 15	6 51	2 32	5 18	6 48	2 39	5 27	6 39	2 57	
21 Th	5 12	6 52	3 28	5 16	6 49	3 33	5 19	6 46	3 38	5 27	6 38	3 55	
22 Fr	5 14	6 51	sets.	5 17	6 48	sets.	5 20	6 45	sets.	5 28	6 37	sets.	
23 Sa	5 15	6 50	7 34	5 18	6 47	7 32	5 21	6 44	7 29	5 29	6 36	7 21	
24 S	5 16	6 48	7 55	5 19	6 45	7 54	5 21	6 42	7 53	5 29	6 35	7 48	
25 M	5 17	6 47	8 14	5 20	6 44	8 14	5 22	6 41	8 14	5 30	6 34	8 13	
26 Tu	5 18	6 45	8 34	5 21	6 42	8 35	5 23	6 40	8 35	5 31	6 33	8 38	
27 W	5 19	6 44	8 54	5 22	6 41	8 57	5 24	6 38	8 59	5 31	6 32	9 5	
28 Th	5 20	6 42	9 17	5 23	6 39	9 20	5 25	6 37	9 23	5 32	6 31	9 34	
29 Fr	5 21	6 40	9 42	5 24	6 38	9 46	5 26	6 36	9 51	5 33	6 29	10 5	
30 Sa	5 22	6 39	10 14	5 25	6 36	10 19	5 27	6 34	10 25	5 33	6 28	10 42	
31 S	5 23	6 37	10 53	5 26	6 35	11 2	5 28	6 33	11 8	5 34	6 26	11 28	

Day of Month.	Day of Week.	CALENDAR.
1	Friday	St. Peter's Chaips. The Machabees, Martyrs.
2	Saturday	St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.
3	SUNDAY	NINTH SUNDAY AFTER PENTECOST. Epist. 1 Cor. x. 6-13; Gosp. Luke xix. 41-47.
4	Monday	St. Dominic, Confessor.
5	Tuesday	Dedication of St. Mary Major.
6	Wednesday	Transfiguration of our Lord. SS. Xystus II., Pope, and Companions, Martyrs.
7	Thursday	St. Cajetan, Confessor. St. Donatus, Bishop and Martyr.
8	Friday	SS. Cyriacus, Largus, and Smaragdus, Martyrs.
9	Saturday	Finding of the body of St. Stephen. (Aug. 3.) Vigil of St. Lawrence. St. Romanus, Martyr.
10	SUNDAY	TENTH SUNDAY AFTER PENTECOST. ST. LAURENCE, MARTYR. Epist. 2 Cor. ix. 6-10; Gosp. John xii. 24-26; Last. Gosp. Luke xviii. 9-14.
11	Monday	Of the Octave of St. Laurence. SS. Tiburtius and Susanna, Martyrs. <i>Bp. Fenwick, Boston, died, 1846.</i>
12	Tuesday	St. Clare, Virgin.
13	Wednesday	Of the Octave. SS. Hippolytus and Cassian, Martyrs. <i>Cons. Bp. Becker, Wilmington, 1868.</i>
14	Thursday	Of the Octave. Vigil of the Assumption. <i>Fast.</i> St. Eusebius, Confessor.
15	Friday	ASSUMPTION OF THE B. V. M. <i>Holiday of Obligation.</i> Less. Ecclius. xxiv. 11-20; Gosp. Luke x. 38-42. <i>First Priest ordained in Canada, 1659.</i>
16	Saturday	St. Hyacinth, Confessor.
17	SUNDAY	ELEVENTH SUNDAY AFTER PENTECOST. Octave of St. Laurence. Epist. and Gosp. as on last Sunday. Last Gosp. Mark vii. 31-37.
18	Monday	St. Joachim, Father of the B. V. M., Confessor. St. Agapitus, Martyr.
19	Tuesday	Of the Octave.
20	Wednesday	St. Bernard, Confessor and Doctor of the Church.
21	Thursday	St. Jane Frances de Chantal, Widow.
22	Friday	Octave of the Assumption. SS. Timothy and others, Martyrs.
23	Saturday	St. Philip Beniti, Confessor. Vigil. <i>Fr. Rale killed at Norridge-wock, Me., 1724.</i>
24	SUNDAY	TWELFTH SUNDAY AFTER PENTECOST. ST. BARTHOLOMEW, APOSTLE. Epist. 1 Cor. xii. 27-31; Gosp. Luke vi. 12-19; Last Gosp. Luke x. 23-37. <i>Massacre at Lachine, 1689.</i>
25	Monday	St. Louis IX., King of France, Confessor.
26	Tuesday	St. Zephyrinus, Pope and Martyr.
27	Wednesday	St. Joseph Calasancius, Confessor.
28	Thursday	St. Augustine, Bishop, Confessor, and Doctor of the Church. St. Hermes, Martyr.
29	Friday	Beheading of St. John Baptist. St. Sabina, Martyr.
30	Saturday	St. Rose of Lima, Virgin. SS. Felix and Adauctus, Martyrs.
31	SUNDAY	THIRTEENTH SUNDAY AFTER PENTECOST.. St. Raymond Nonnatus, Confessor. Less. Ecclius. xxxi. 8-11; Gosp. Luke xii. 35-40; Last Gosp. Luke xvii. 11-19.



MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHAR'L'N.	CHICAGO.
Full Moon.....	6	H. M. 4 25 ev.	H. M. 4 13 ev.	H. M. 4 1 ev.	H. M. 3 49 ev.	H. M. 3 29 ev.
Third Quarter.....	13	10 57 mo.	10 45 mo.	10 33 mo.	10 21 mo.	9 51 mo.
New Moon.....	21	1 7 ev.	0 55 ev.	0 43 ev.	0 31 ev.	0 1 ev.
First Quarter.....	29	10 12 mo.	10 0 mo.	9 48 mo.	9 36 mo.	9 6 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERSY', PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; N.O.R. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1	M	H. M. 5 24	6 35	11 48	5 27	6 33	11 54	5 29	6 31	morn.	5 35	6 25	morn.
2	Tu	H. M. 5 26	6 33	morn.	5 28	6 31	morn.	5 30	6 29	0 1	5 35	6 24	0 22
3	W	H. M. 5 27	6 32	0 52	5 29	6 30	0 58	5 31	6 28	1 5	5 36	6 22	1 25
4	Th	H. M. 5 23	6 32	2 10	5 30	6 28	2 15	5 32	6 26	2 21	5 37	6 21	2 38
5	Fr	H. M. 5 29	6 23	3 31	5 31	6 26	3 35	5 33	6 24	3 40	5 37	6 20	3 53
6	Sa	H. M. 5 30	6 26	rises.	5 32	6 24	rises.	5 34	6 23	rises.	5 38	6 19	rises.
7	S	H. M. 5 31	6 25	7 14	5 33	6 23	7 14	5 35	6 21	7 13	5 38	6 18	7 11
8	M	H. M. 5 32	6 23	7 40	5 34	6 21	7 40	5 35	6 20	7 41	5 39	6 16	7 44
9	Tu	H. M. 5 33	6 21	8 5	5 35	6 19	8 8	5 36	6 18	8 10	5 40	6 15	8 17
10	W	H. M. 5 35	6 19	8 33	5 36	6 17	8 37	5 37	6 16	8 40	5 40	6 14	8 52
11	Th	H. M. 5 36	6 17	9 5	5 37	6 16	9 10	5 38	6 15	9 16	5 41	6 12	9 31
12	Fr	H. M. 5 37	6 15	9 45	5 38	6 14	9 51	5 39	6 13	9 57	5 42	6 11	10 15
13	Sa	H. M. 5 38	6 14	10 29	5 39	6 13	10 35	5 40	6 12	10 42	5 42	6 9	11 3
14	S	H. M. 5 39	6 12	11 20	5 40	6 11	11 27	5 41	6 10	11 34	5 43	6 8	11 54
15	M	H. M. 5 40	6 10	morn.	5 41	6 9	morn.	5 41	6 9	morn.	5 43	6 7	morn.
16	Tu	H. M. 5 41	6 8	0 19	5 42	6 7	0 26	5 42	6 7	0 32	5 44	6 6	0
17	W	H. M. 5 42	6 6	1 21	5 43	6 5	1 26	5 43	6 5	1 32	5 45	6 5	1 49
18	Th	H. M. 5 43	6 5	2 22	5 44	6 4	2 27	5 44	6 4	2 31	5 45	6 4	2 46
19	Fr	H. M. 5 44	6 3	3 25	5 44	6 2	3 28	5 44	6 2	3 32	5 46	6 3	3 43
20	Sa	H. M. 5 45	6 1	4 25	5 45	6 0	4 28	5 45	6 0	4 30	5 47	6 1	4 37
21	S	H. M. 5 46	6 0	sets.	5 46	5 59	sets.	5 46	5 59	sets.	5 47	6 0	sets.
22	M	H. M. 5 47	5 53	6 40	5 47	5 57	6 41	5 47	5 57	6 41	5 48	5 59	6 42
23	Tu	H. M. 5 48	5 50	6 59	5 48	5 56	7 1	5 48	5 56	7 3	5 48	5 57	7 8
24	W	H. M. 5 49	5 55	7 21	5 49	5 54	7 24	5 49	5 54	7 27	5 49	5 55	7 36
25	Th	H. M. 5 51	5 53	7 45	5 50	5 53	7 49	5 50	5 53	7 53	5 50	5 54	8 6
26	Fr	H. M. 5 52	5 51	8 15	5 51	5 51	8 20	5 51	5 51	8 23	5 50	5 53	8 41
27	Sa	H. M. 5 53	5 49	8 2	5 52	5 49	8 58	5 52	5 49	9 4	5 51	5 51	9 23
28	S	H. M. 5 54	5 47	9 37	5 53	5 48	9 44	5 53	5 48	9 51	5 52	5 50	10 12
29	M	H. M. 5 55	5 46	10 30	5 54	5 46	10 43	5 54	5 46	10 50	5 52	5 48	11 11
30	Tu	H. M. 5 56	5 44	11 46	5 55	5 45	11 52	5 55	5 45	11 59	5 53	5 47	morn.

Day of Month.	Day of Week.	CALENDAR.
1	Monday	St. Giles, Abbot. The Twelve Brothers, Martyrs.
2	Tuesday	St. Stephen, King and Confessor.
3	Wednesday	Feria.
4	Thursday	Votive of the Blessed Sacrament. <i>Bp. De Neckere, New Orleans, died, 1833.</i>
5	Friday	St. Lawrence Justinian, Bishop and Confessor.
6	Saturday	Votive of the Immaculate Conception. <i>Cons. Bp. Heiss, La Crosse, Wis., 1868.</i>
7	SUNDAY	FOURTEENTH SUNDAY AFTER PENTECOST. Epist. Gal. v. 16-24; Gosp. Matt. vi. 24-33.
8	Monday	NATIVITY OF THE B. V. M. St. Adrian, Martyr.
9	Tuesday	Of the Octave. St. Gorgonius.
10	Wednesday	St. Nicholas of Tolentino, Confessor.
11	Thursday	Of the Octave. SS. Protus and Hyacinthus, Martyrs.
12	Friday	Of the Octave. <i>Com. Barry died, 1803. Bp. Barron died, 1854.</i>
13	Saturday	Of the Octave. <i>Bp. Fenwick, Cincinnati, died, 1832. Cons. Bp. Hogan, St. Joseph, 1868.</i>
14	SUNDAY	FIFTEENTH SUNDAY AFTER PENTECOST. Exaltation of the Holy Cross. Epist. Phil. ii. 5-11; Gosp. John xii. 31-36; Last Gosp. Luke vii. 11-16.
15	Monday	Octave of the Nativity. St. Nicomedes, Martyr.
16	Tuesday	SS. Cornelius, Pope, and Cyprian, Bishop, Martyrs. SS. Euphemia and others, Martyrs.
17	Wednesday	The Stigmata of St. Francis of Assisi. Ember Day. <i>Fast.</i>
18	Thursday	St. Joseph of Cupertino, Confessor. <i>Bp. Young, Erie, died, 1866.</i>
19	Friday	SS. Januarius and Companions, Martyrs. Ember Day. <i>Fast. Fr. Gabriel de la Ribourde killed in Illinois, 1820.</i>
20	Saturday	SS. Eustachius and Companions, Martyrs. Ember Day. Vigil. <i>Fast. Bp. Gartland, Savannah, died, 1854.</i>
21	SUNDAY	SIXTEENTH SUNDAY AFTER PENTECOST. ST. MATTHEW, APOSTLE AND EVANGELIST. Less. Ezechiel i. 10-15; Gosp. Matt. ix. 9-13; Last Gosp. Luke xiv. 1-11.
22	Monday	St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs.
23	Tuesday	St. Linus, Pope and Martyr. St. Thecla, Virgin and Martyr. <i>Bp. Smyth, Dubuque, died, 1865.</i>
24	Wednesday	B. V. M. de Mercede, or Our Lady of Ransom.
25	Thursday	Holy Name of Mary. <i>Bp. Rosati, St. Louis, died, 1843.</i>
26	Friday	SS. Cyprian and Justina, Martyrs.
27	Saturday	SS. Cosmas and Damian, Martyrs.
28	SUNDAY	SEVENTEENTH SUNDAY AFTER PENTECOST. Seven Dolors of the B. V. M. Less. Judith xiii. 22-25; Gosp. John xix. 25-27; Last Gosp. Matt. xxii. 35-46.
29	Monday	ST. MICHAEL, ARCHANGEL. Less. Apoc. i. 1-5; Gosp. Matt. xviii. 1-10.
30	Tuesday	St. Jerome, Confessor and Doctor of the Church. <i>Cons. Bp. Hennessy, Dubuque, 1866.</i>

"THAT bed is not long enough for me," said a very tall, gruff old Englishman, upon being ushered into his bedroom by an Irish waiter at one of the hotels. "Faith, an' you'll find it is plenty long, sir, when you get into it," was the reply; "for then there'll be two feet more added to it."



MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'TN.	CHAR'L.N.	CHICAGO.
Full Moon.....	6	H. M. o 47 mo.	H. M. o 35 mo.	H. M. o 23 mo.	H. M. o 11 mo.	H. M. 11 41 5th
Third Quarter.....	13	i 41 mo.	i 29 mo.	i 17 mo.	i 5 mo.	o 35 mo.
New Moon.....	21	6 ii mo.	5 59 mo.	5 47 mo.	5 35 mo.	5 5 mo.
First Quarter.....	28	7 26 ev.	7 14 ev.	7 2 ev.	6 50 ev.	6 20 ev.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; N. C., TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1 W		H. M.	H. M.	morn.	H. M.	H. M.	morn.	H. M.	H. M.	morn.	H. M.	H. M.	H. M.
2 Th		5 57	5 42	8 3	5 56	5 43	8	5 56	5 41	i 14	5 54	5 45	o 18
3 Fr		5 58	5 40	3	5 57	5 41	8	5 57	5 41	2 30	5 55	5 43	i 29
4 Sa		5 59	5 39	2 22	5 58	5 40	2 26	5 58	5 40	3 47	5 56	5 42	2 41
5 M		6 1	5 37	3 42	6 0	5 38	3 45	5 59	5 38	4 17	5 57	5 40	3 53 rises.
6 Tu		6 2	5 36	rises.	6 1	5 37	rises.	6 0	5 37	5 37	5 57	5 39	6 10
7 W		6 3	5 34	6 2	6 2	5 35	6 3	6 1	5 35	6 5	5 57	5 37	6 46
8 Th		6 4	5 32	6 30	6 3	5 33	6 33	6 2	5 34	6 36	5 58	5 37	7 24
9 Fr		6 5	5 31	7 1	6 4	5 32	7 5	6 3	5 32	7 10	5 59	5 36	8 7
10 Sa		6 6	5 29	7 38	6 5	5 30	7 44	6 4	5 31	7 49	5 59	5 35	8 53
11 Su		6 7	5 27	8 19	6 6	5 28	8 26	6 5	5 29	8 33	6 0	5 34	9 46
12 M		6 8	5 26	9 11	6 7	5 27	9 18	6 6	5 28	9 25	1	5 33	10 42
13 Tu		6 10	5 24	10 8	6 8	5 25	10 14	6 7	5 26	10 21	6	5 31	11 41 morn.
14 W		6 11	5 22	morn.	6 10	5 22	morn.	6 8	5 25	11 22	6	5 30	12 22
15 Th		6 12	5 21	11 10	6 10	5 22	11 10	6 9	5 23	morn.	6	5 29	1 36
16 Fr		6 13	5 19	o 13	6 11	5 21	o 18	6 10	5 22	o 24	6	5 28	o 39
17 Sa		6 14	5 17	i 16	6 12	5 19	i 19	6 11	5 20	i 24	6	5 26	2 29
18 Su		6 15	5 15	2 15	6 13	5 17	2 18	6 12	5 19	2 21	6	5 25	3 25
19 M		6 17	5 14	3 17	6 15	5 16	3 19	6 13	5 18	3 20	6	5 24	4 18
20 Tu		6 18	5 12	4 16	6 16	5 14	4 16	6 14	5 16	4 17	6	5 23	5 12
21 W		6 19	5 11	5 16	6 17	5 13	5 16	6 15	5 15	5 15	6	5 22	6 9
22 Th		6 20	5 9	sets.	6 18	5 12	sets.	6 16	5 14	sets.	6	5 21	sets.
23 Fr		6 21	5 8	5 50	6 19	5 11	5 53	6 17	5 13	5 57	6	5 20	6 9
24 Sa		6 22	5 6	6 17	6 20	5 9	6 21	6 18	5 11	6 27	6	5 19	6 42
25 Su		6 23	5 5	6 50	6 21	5 8	6 56	6 19	5 10	7 2	6	5 18	7 21
26 M		6 25	5 3	7 32	6 22	5 6	7 39	6 20	5 9	7 46	6	5 17	8 7
27 Tu		6 26	5 2	8 27	6 23	5 5	8 34	6 21	5 8	8 41	6	5 16	9 2
28 W		6 27	5 0	9 34	6 24	5 3	9 40	6 22	5 6	9 47	6	5 15	10 7
29 Th		6 28	4 59	10 47	6 25	5 2	10 53	6 23	5 5	10 58	6	5 14	11 15
30 Fr		6 29	4 57	morn.	6 26	5 0	morn.	6 24	5 3	morn.	6	5 13	morn.
31 Sa		6 30	4 55	o 3	6 27	4 59	o 7	6 25	5 2	o 11	6	5 12	o 24
31 Su		6 32	4 54	i 20	6 29	4 58	i 23	6 26	5 1	o 26	6	5 11	i 34

10th Month.

OCTOBER, 1873.

31 Days.

Day of Month.	Day of Week.	CALENDAR.
1	Wednesday	St. Remigius, Bishop and Confessor. <i>Cons. Bp. Feehan, Nashville, 1865. See of Quebec founded, 1674.</i>
2	Thursday	The Holy Guardian Angels.
3	Friday	St. Wenceslaus, Duke, Martyr. (Sept. 28.)
4	Saturday	St. Francis of Assisi, Confessor.
5	SUNDAY	EIGHTEENTH SUNDAY AFTER PENTECOST. Solemnity of the Holy Rosary. Less. Eccl. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 1-8.
6	Monday	St. Bruno, Confessor.
7	Tuesday	St. Mark, Pope and Confessor. SS. Sergius and others, Martyrs.
8	Wednesday	St. Bridget, Widow. <i>Bp. Kelly, Richmond, died, 1829.</i>
9	Thursday	SS. Dionysius, Rusticus, and Eleutherius, Martyrs.
10	Friday	St. Francis Borgia, Confessor.
11	Saturday	Votive of the Immaculate Conception.
12	SUNDAY	NINETEENTH SUNDAY AFTER PENTECOST. Epist. Eph. ix. 23-28; Gosp. Matt. xxii. 1-14.
13	Monday	St. Edward, King of England, Confessor. <i>Cons. Archbp. Purcell, Cincinnati, 1833.</i>
14	Tuesday	St. Callistus, Pope and Martyr.
15	Wednesday	St. Theresa, Virgin.
16	Thursday	Votive of the Blessed Sacrament.
17	Friday	St. Hedwig, Widow.
18	Saturday	ST. LUKE, EVANGELIST. <i>Fr. Jourges put to death, 1646.</i>
19	SUNDAY	TWENTIETH SUNDAY AFTER PENTECOST. Maternity of the B. V. M. Less. Eccl. xxiv. 23-31; Gosp. Luke ii. 43-51; Last Gosp. John iv. 46-53. <i>Bp. Whitefield, Baltimore, died, 1834.</i>
20	Monday	St. John Cantius, Confessor.
21	Tuesday	St. Peter of Alcantara, Confessor. (Oct. 19.) St. Hilarion, Abbot. SS. Ursula and Companions, Virgin Martyrs.
22	Wednesday	Feria.
23	Thursday	Votive of the Blessed Sacrament.
24	Friday	St. Raphael, Archangel.
25	Saturday	Votive of the Immaculate Conception. SS. Chrysanthus and Daria, Martyrs.
26	SUNDAY	TWENTY-FIRST SUNDAY AFTER PENTECOST. Epist. Eph. vi. 10-17; Gosp. Matt. xviii. 23-35.
27	Monday	Vigil.
28	Tuesday	SS. SIMON AND JUDE, APOSTLES.
29	Wednesday	Feria.
30	Thursday	Votive of the Blessed Sacrament. <i>Cons. Bps. of Brooklyn, Newark, and Burlington, 1853.</i>
31	Friday	Vigil. Fast.

In escaping from a fire, creep or crawl along the room with your face close to the ground. Children should be early taught how to press out a spark when it happens to reach any part of the dress, and also that running into the air will cause it to blaze immediately.

He, who from love to God neglects the human race,
Goes into darkness with a glass to see his face.

—Oriental Poetry.



St. Charles B.

NOVEMBER

MOON'S PHASES.			BOSTON.	N. YORK.	WASH'T'N.	CHARL'N.	CHICAGO.
	D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	4	II 4 mo.	10 52 mo.	10 40 mo.	10 28 mo.	9 58 mo.	
Third Quarter.....	11	7 4 ev.	7 52 ev.	7 40 ev.	7 28 ev.	6 58 ev.	
New Moon.....	19	10 52 ev.	10 40 ev.	10 28 ev.	10 16 ev.	9 46 ev.	
First Quarter.....	27	3 29 mo.	3 17 mo.	3 5 mo.	2 53 mo.	2 23 mo.	

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; N.C., TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1 Sa	6 33	4 53	2 36	6 30	4 57	2 37	6 27	5 0	2 38	6 18	5 10	2 43	
2 S	6 34	4 52	3 53	6 31	4 56	3 53	6 28	4 59	3 53	6 19	5 9	3 52	
3 M	6 35	4 51	5 9	6 32	4 55	5 7	6 29	4 58	5 6	6 20	5 8	5 1	
4 Tu	6 36	4 50	6 26	6 33	4 54	6 23	6 30	4 57	6 20	6 21	5 7	6 10	
5 W	6 33	4 49	rises.	6 34	4 53	rises.	6 31	4 56	rises.	6 22	5 7	rises.	
6 Th	6 39	4 47	6 11	6 35	4 51	6 17	6 32	4 55	6 23	6 23	5 6	6 42	
7 Fr	6 40	4 46	6 57	6 36	4 50	7 4	6 33	4 54	7 11	6 24	5 5	7 33	
8 Sa	6 42	4 45	7 54	6 38	4 49	8 1	6 35	4 53	8 8	6 25	5 4	8 30	
9 S	6 43	4 44	8 58	6 39	4 48	9 4	6 36	4 52	9 11	6 26	5 3	9 30	
10 M	6 44	4 43	10 1	6 40	4 47	10 6	6 37	4 51	10 12	6 27	5 2	10 28	
11 Tu	6 46	4 42	II 4	6 42	4 46	II 8	6 39	4 50	II 13	6 28	5 2	II 26	
12 W	6 47	4 41	morn.	6 43	4 45	morn.	6 40	4 49	morn.	6 29	5 1	morn.	
13 Th	6 48	4 40	o 6	6 44	4 44	o 9	6 41	4 48	o 12	6 30	5 0	o 22	
14 Fr	6 50	4 39	i 6	6 46	4 43	i 8	6 42	4 47	i 10	6 31	5 0	i 17	
15 Sa	6 51	4 38	2 6	6 47	4 42	2 7	6 43	4 46	2 8	6 32	4 59	2 11	
16 S	6 52	4 37	3 5	6 48	4 41	3 5	6 44	4 45	3 5	6 32	4 58	3 4	
17 M	6 53	4 36	4 7	6 49	4 40	4 6	6 45	4 44	4 4	6 33	4 58	4 0	
18 Tu	6 54	4 35	5 12	6 50	4 40	5 9	6 46	4 44	5 6	6 34	4 57	4 58	
19 W	6 55	4 34	sets.	6 51	4 39	sets.	6 47	4 43	sets.	6 35	4 56	sets.	
20 Th	6 57	4 34	4 51	6 52	4 38	4 57	6 48	4 42	5 3	6 36	4 56	5 20	
21 Fr	6 53	4 33	5 30	6 53	4 38	5 37	6 49	4 42	5 44	6 36	4 55	6 4	
22 Sa	6 59	4 32	6 21	6 54	4 37	6 28	6 50	4 41	6 35	6 37	4 55	6 56	
23 S	7 0	4 31	7 25	6 55	4 36	7 31	6 51	4 41	7 38	6 38	4 55	7 9	
24 M	7 2	4 31	8 38	6 57	4 36	8 44	6 52	4 41	8 50	6 39	4 54	7 8	
25 Tu	7 3	4 30	9 53	6 58	4 35	9 57	6 53	4 40	10 2	6 40	4 54	10 16	
26 W	7 4	4 30	II 8	6 59	4 35	II 11	6 54	4 40	II 15	6 40	4 54	II 25	
27 Th	7 5	4 29	morn.	7 0	4 35	morn.	6 55	4 40	morn.	6 41	4 54	morn.	
28 Fr	7 6	4 29	o 22	7 1	4 35	o 24	6 56	4 40	o 26	6 42	4 54	o 32	
29 Sa	7 8	4 29	i 36	7 3	4 35	i 36	6 58	4 40	i 37	6 43	4 54	i 38	
30 S	7 9	4 28	2 43	7 4	4 34	2 47	6 59	4 39	2 47	6 44	4 54	2 44	

Day of Month.	Day of Week.	CALENDAR.
1	Saturday	ALL SAINTS. <i>Holyday of Obligation.</i> Less. Apoc. vii. 2-12; Gosp. Matt. 1-12.
2	SUNDAY	TWENTY-SECOND SUNDAY AFTER PENTECOST. Epist. Phil. i. 6-11; Gosp. Matt. xxii. 15-21.
3	Monday	All Souls. (Nov. 2.)
4	Tuesday	St. Charles Borromeo, Bishop and Confessor. SS. Vitalis and Agricola, Martyrs.
5	Wednesday	Of the Octave.
6	Thursday	Of the Octave. <i>See of Baltimore founded, 1791.</i>
7	Friday	Of the Octave.
8	Saturday	Octave of All Saints. The Four Coronati, Martyrs.
9	SUNDAY	TWENTY-THIRD SUNDAY AFTER PENTECOST. Patronage of B. V. M. Less. Eccles. xxiv. 14-16; Gosp. Luke xi. 27, 28; Last Gosp. Matt. ix. 18-26.
10	Monday	St. Andrew Avellino, Confessor. SS. Tryphon, Respicius, and Nympha, Martyrs.
11	Tuesday	St. Martin, Bishop and Confessor. St. Mennas, Martyr.
12	Wednesday	St. Martin, Pope and Martyr.
13	Thursday	St. Didacus, Confessor. <i>Bp. Van de Velde, Natchez, died, 1855.</i>
14	Friday	St. Stanislas Kostka, Confessor. <i>Charles Carroll of Carrollton died, 1832.</i>
15	Saturday	St. Gertrude, Virgin.
16	SUNDAY	TWENTY-FOURTH SUNDAY AFTER PENTECOST. Epist. 1 Thess. i. 2-10; Gosp. Matt. xiii. 31-35.
17	Monday	St. Gregory Thaumaturgus, Bishop and Confessor.
18	Tuesday	Dedication of SS. Peter and Paul.
19	Wednesday	St. Elizabeth of Hungary, Widow. St. Pontian, Pope and Martyr.
20	Thursday	St. Felix of Valois, Confessor.
21	Friday	Presentation of the B. V. M. <i>Bp. Barry, Savannah, died, 1859.</i>
22	Saturday	St. Cecilia, Virgin and Martyr.
23	SUNDAY	TWENTY-FIFTH AND LAST SUNDAY AFTER PENTECOST. St. Clement, Pope and Martyr. Epist. Phil. iii. 17-iv. 3; Gosp. Matt. xxiv. 42-47; Last Gosp. Matt. xxiv. 15-35.
24	Monday	St. John of the Cross, Confessor. <i>Cons. Bp. Lamy, Santa Fe, 1850.</i>
25	Tuesday	St. Catharine, Virgin and Martyr.
26	Wednesday	Dedication of St. John Lateran. (Nov. 9.) St. Peter of Alexandria, Bishop and Martyr.
27	Thursday	Votive of the Blessed Sacrament.
28	Friday	Feria. <i>Fr. du Poisson killed at Natchez, 1729.</i>
29	Saturday	Votive of the Immaculate Conception.
30	SUNDAY	FIRST SUNDAY IN ADVENT. Epist. Rom. xiii. 11-14; Gosp. Luke xxi. 25-33. <i>Cons. of Archbp. Kenrick, St. Louis, 1841.</i>

THE history of the introduction of the potato into France affords a strong illustration of the influence of authority. For more than two centuries the use of this invaluable article of food was vehemently opposed. At last, Louis XV. wore a bunch of its blossoms in the midst of his courtiers, and the consumption of the root became universal in France.

DIVING, and finding no pearls in the sea,
Blame not the ocean, the fault is in thee.

—Oriental Poetry.



St. John.

DECEMBER

5

MOON'S PHASES.

	D.	BOSTON.	N. YORK.	WASH'T'N.	CHAR'L.N.	CHICAGO.
	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
Full Moon.....	3	II 36 ev.	II 24 ev.	II 12 ev.	II 0 ev.	10 30 ev.
Third Quarter.....	II	3 10 ev.	4 58 ev.	4 46 ev.	4 34 ev.	4 4 ev.
New Moon.....	19	2 5 ev.	1 53 ev.	1 41 ev.	1 29 ev.	0 59 ev.
First Quarter.....	26	II 21 mo.	II 9 mo.	II 57 mo.	II 45 mo.	10 15 mo.

Day of Month.	Day of Week.	CALENDAR FOR BOSTON; NEW ENGLAND, NEW YORK STATE, MICHIGAN, WISCONSIN, IOWA, AND OREGON.			CALENDAR FOR NEW YORK CITY; PHILADELPHIA, CONNECTICUT, N. JERS'Y, PENNSYL'A., OHIO, INDIANA & ILLINOIS.			CALENDAR FOR WASHINGTON; MARYLAND, VIRGINIA, KENTUCKY, MISSOURI, AND CALIFORNIA.			CALENDAR FOR CHARLESTON; NOR. CAROLINA, TENNESSEE, GEORGIA, ALABAMA, MISSISSIPPI, AND LOUISIANA.		
		SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.	SUN Rises	SUN Sets.	Moon Sets.
1 M		H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.
2 Tu		7 10	4 28	4 3	7 5	4 34	4 1	7 0	4 39	3 58	6 44	4 54	3 51
3 W		7 11	4 23	5 17	7 6	4 34	5 14	7 1	4 39	5 10	6 45	4 54	4 58
4 Th		7 12	4 28	rises.	7 7	4 34	rises.	7 2	4 39	rises.	6 46	4 54	
5 Fr		7 13	4 28	4 45	7 8	4 33	4 52	7 3	4 39	4 59	6 47	4 54	5 19
6 Sa		7 14	4 28	5 39	7 9	4 33	5 46	7 4	4 38	5 53	6 47	4 54	6 14
7 S		7 15	4 28	6 39	7 10	4 33	6 46	7 5	4 38	6 53	6 48	4 54	7 13
8 M		7 16	4 28	7 45	7 11	4 33	7 51	7 6	4 38	7 57	6 49	4 54	8 15
9 Tu		7 17	4 28	8 49	7 12	4 33	8 54	7 7	4 38	8 59	6 50	4 54	9 13
10 W		7 18	4 28	9 52	7 13	4 33	9 56	7 8	4 38	10 0	6 50	4 54	10 11
11 Th		7 19	4 28	10 53	7 14	4 33	10 56	7 9	4 38	10 58	6 51	4 54	11 6
12 Fr		7 20	4 28	11 44	7 15	4 33	11 45	7 10	4 38	11 47	6 52	4 55	11 51
13 Sa		7 21	4 28	morn.	7 16	4 33	morn.	7 11	4 38	morn.	6 53	4 55	morn.
14 S		7 22	4 28	o 53	7 16	4 33	o 53	7 11	4 38	o 53	6 54	4 55	o 54
15 M		7 23	4 28	1 53	7 17	4 33	1 52	7 12	4 38	1 51	6 55	4 55	1 48
16 Tu		7 24	4 29	2 56	7 18	4 34	2 54	7 13	4 39	2 52	6 56	4 56	2 45
17 W		7 25	4 29	4 1	7 18	4 34	3 58	7 13	4 39	3 54	6 56	4 56	3 44
18 Th		7 26	4 29	5 9	7 19	4 34	5 5	7 14	4 40	5 0	6 57	4 56	4 46
19 Fr		7 27	4 30	6 19	7 19	4 34	6 14	7 14	4 40	6 8	6 57	4 56	5 50
20 Sa		7 28	4 30	sets.	7 20	4 35	sets.	7 15	4 41	sets.	6 58	4 57	sets.
21 S		7 29	4 31	5 13	7 20	4 35	5 20	7 15	4 41	5 27	6 58	4 57	5 48
22 M		7 27	4 31	6 25	7 21	4 36	6 31	7 15	4 42	6 38	6 59	4 58	6 56
23 Tu		7 28	4 32	7 41	7 21	4 36	7 45	7 16	4 42	7 51	6 59	4 58	8 6
24 W		7 28	4 32	8 58	7 22	4 37	9 2	7 16	4 43	9 6	7 0	4 59	9 17
25 Th		7 28	4 32	10 14	7 22	4 37	10 16	7 16	4 43	10 18	7 0	4 59	10 25
26 Fr		7 29	4 33	11 27	7 22	4 38	11 28	7 17	4 44	11 29	7 0	5 0	11 32
27 Sa		7 29	4 34	morn.	7 23	4 38	morn.	7 17	4 44	morn.	7 1	5 1	morn.
28 S		7 29	4 34	o 40	7 23	4 39	o 39	7 17	4 45	o 39	7 1	5 1	o 37
29 M		7 29	4 34	1 51	7 23	4 39	1 49	7 18	4 45	1 47	7 1	5 2	1 41
30 Tu		7 30	4 35	3 5	7 23	4 40	3 1	7 18	4 46	2 58	7 2	5 3	2 47
31 W		7 30	4 36	4 16	7 24	4 41	4 12	7 18	4 47	4 7	7 2	5 4	3 52
		7 30	4 37	5 29	7 24	4 42	5 23	7 19	4 48	5 17	7 3	5 5	4 59

Day of Month.	Day of Week.	CALENDAR.
1	Monday	ST. ANDREW, APOSTLE. (Nov. 30.)
2	Tuesday	St. Bibiana, Virgin and Martyr.
3	Wednesday	St. Francis Xavier, Confessor. <i>Abp. Carroll, Baltimore, died, 1815.</i>
4	Thursday	St. Peter Chrysologus, Bishop, Confessor, and Doctor of the Church. St. Barbara, Virgin and Martyr.
5	Friday	Feria. St. Sabbas, Abbot. <i>Fast. Cons. Bp. Quinlan, Mobile, 1859.</i>
6	Saturday	St. Nicholas of Myra, Bishop and Confessor.
7	SUNDAY	SECOND SUNDAY IN ADVENT. Epist. Rom. xv. 4-13; Gosp. Matt. xi. 2-10. <i>Fr. Garnier put to death in Canada, 1649.</i>
8	Monday	- IMMACULATE CONCEPTION OF THE B. V. M. <i>Holyday of Obligation.</i> Less. Prov. viii. 22-35; Gosp. Luke i. 26-28. <i>Council of Vatican opened, 1869.</i>
9	Tuesday	St. Ambrose, Bishop, Confessor, and Doctor of the Church. (Dec. 7.) <i>Cons. Bp. Domenec, Pittsburg, 1860.</i>
10	Wednesday	Of the Octave of the Immaculate Conception. St. Melchiades, Pope and Martyr.
11	Thursday	St. Damasus, Pope and Confessor. <i>Fr. Sorel killed on the Yazoo, 1729.</i>
12	Friday	Of the Octave. <i>Fast.</i>
13	Saturday	St. Lucy, Virgin and Martyr.
14	SUNDAY	THIRD SUNDAY IN ADVENT. Epist. Phil. iv. 4-7; Gosp. John i. 19-28.
15	Monday	Octave of the Immaculate Conception.
16	Tuesday	St. Eusebius, Bishop and Martyr.
17	Wednesday	Ember Day. <i>Fast.</i>
18	Thursday	Expectation of the B. V. M.
19	Friday	Ember Day. <i>Fast.</i>
20	Saturday	Ember Day. Vigil. <i>Fast.</i>
21	SUNDAY	FOURTH SUNDAY IN ADVENT. Epist. 1 Cor. iv. 1-5; Gosp. Luke iii. 1-6.
22	Monday	ST. THOMAS, APOSTLE. (Dec. 21.)
23	Tuesday	Feria.
24	Wednesday	Vigil. <i>Fast.</i>
25	Thursday	NATIVITY OF OUR LORD. CHRISTMAS DAY. First Mass, Epist. Tit. ii. 11-15; Gosp. Luke ii. 1-14. Second Mass, Epist. Tit. iii. 4-7; Gosp. Luke ii. 15-20. Third Mass. Epist. Heb. i. 1-12; Gosp. John i. 1-14.
26	Friday	ST. STEPHEN, FIRST MARTYR.
27	Saturday	ST. JOHN, APOSTLE AND EVANGELIST.
28	SUNDAY	HOLY INNOCENTS. Less. Apoc. xiv. 1-5; Gosp. Matt. ii. 13-18.
29	Monday	St. Thomas of Canterbury, Bishop and Martyr.
30	Tuesday	Of the Octave.
31	Wednesday	St. Sylvester, Pope and Confessor.

FOR faith in God's protecting love is, to believing souls,
Like a cool shade to one who in a blistering desert strolls.

—Oriental Poetry.

DEAR, beauteous death ! the jewel of the just,
Shining nowhere but in the dark ;
What mysteries do lie beyond thy dust,
Could man outlook that mark !

CONUNDRUMS.

1. Why is Sunday the strongest day in the week?
2. In what order did Noah come from the ark?
3. What noun is most admired by the ambitious?
4. Why is a washerwoman the greatest of navigators?
5. What would a window say to a tree if broken by the tree falling against it?
6. A word there is five syllables contains,
Take one away, no syllable remains.
7. Why are de lawyers like de fishes?
8. Why is the letter M in the word timid like your nose?
9. What is that which has its head at one end and its mouth at the other?
10. Why is the letter L like a young child?

KEY TO CONUNDRUMS.

1. The rest are weak (week) days.
2. He came forth (fourth).
3. Renown.
4. She is continually crossing the line and running from pole to pole.
5. Tre-mend-ous (tree mend us).
6. Monosyllable.
7. Because dey are fond of debate (bait).
8. It is between two i's (eyes).
9. A river.
10. In the beginning of life.

GOLDEN GRAINS.

THOU must be true thyself,
If thou the truth wouldest teach ;
Thy soul must overflow, if thou
Another soul wouldest reach :
It needs the overflowing heart
To give the lips full speech,

Think truly, and thy thought
Shall the world's fame read ;
Speak truly, and thy word
Shall be a faithful seed ;
Live truly, and thy life shall be
A great and noble creed.

—Oriental Poetry.

DISTANCES FROM NEW YORK TO IMPORTANT CITIES AND TOWNS.

From New York to Boston is	236 miles.	Mobile.....	1496 miles.
Philadelphia.....	87 "	Memphis.....	1507 "
Baltimore.....	184 "	New Orleans.....	1662 "
Washington.....	224 "	Omaha.....	1542 "
Albany.....	144 "	Leavenworth.....	1972 "
Saratoga Springs.....	183 "	Galveston.....	2112 "
Burlington, Vt.	301 "	San Francisco (Pacific R. R.).....	3445 "
Rochester.....	372 "	Salt Lake.....	2524 "
Buffalo.....	469 "	Portland, Oregon.....	4115 "
Dunkirk.....	474 "	Montreal, Canada.....	401 "
Cleveland.....	663 "	London, England.....	3506 "
Cincinnati.....	890 "	Paris, France.....	3557 "
Detroit.....	759 "	Dublin, Ireland.....	3130 "
Chicago.....	1048 "	Rome, Italy.....	4396 "
Milwaukee.....	1100 "	Edinburgh, Scotland	3586 "
St. Louis.....	1475 "	St. Petersburg, Russia.....	4860 "
St. Paul.....	1623 "	Madrid, Spain.....	3140 "
Richmond.....	360 "	Frankfort, Germany	3530 "
Charleston.....	781 "	Havana, Cuba.....	1930 "
Savannah	907 "	Rio de Janeiro, Brazil.....	4550 "
Montgomery.....	1299 "	Calcutta, Ind.....	8300 "

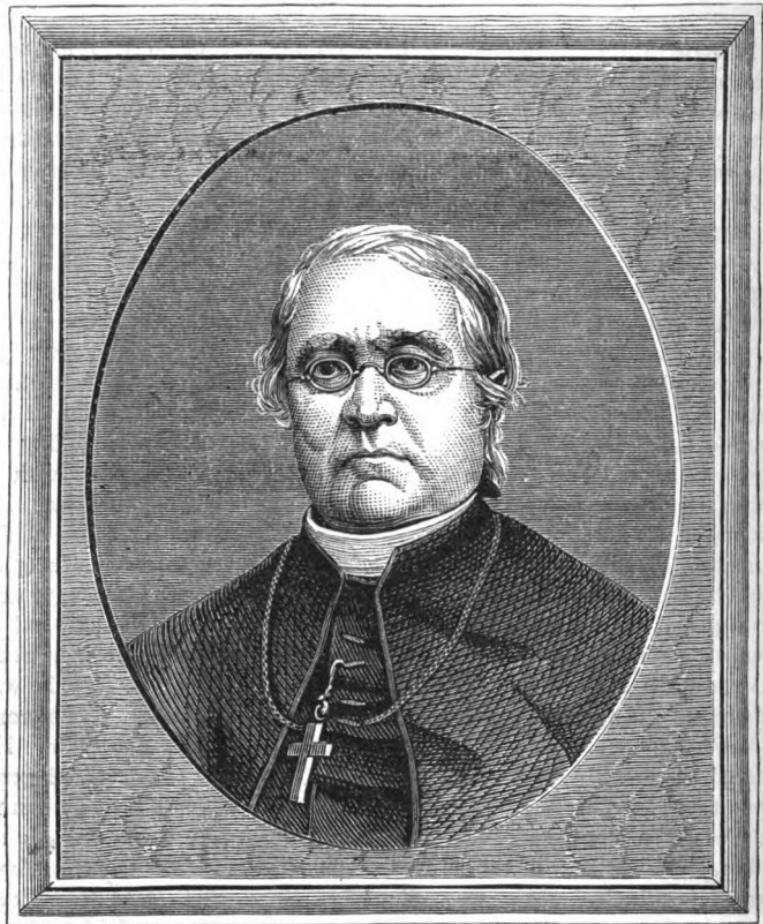
MOST REV. M. J. SPALDING, D.D.,

SEVENTH ARCHBISHOP OF BALTIMORE.

MARTIN JOHN SPALDING was born on the 23^d of May, 1810, near Lebanon, Marion County, Kentucky. His parents were natives of Maryland, and on both his paternal and maternal side the late Archbishop was descended from the Catholic Pilgrims of Maryland, who established civil and religious liberty under Lord Baltimore. He frequently referred in terms of just and virtuous pride to the glorious ancestry from whom he came. He was sent when quite young to St. Mary's Seminary, in Marion County, Kentucky, where he graduated in 1826, at the age of sixteen. Having dedicated himself to God from his youth, he entered St. Joseph's Seminary, Bardstown, as an ecclesiastical student, where he spent four years in studying theology and in teaching in the college. In 1830, he repaired to Rome, and spent four years of study at the celebrated Urban College of the Propaganda. Here he terminated his course by publicly defending for seven hours in Latin two hundred and fifty-six propositions of theology, and was rewarded by acclamation with a doctor's diploma, and was ordained a priest by Cardinal Pediana. He celebrated his first Mass in the crypt of St. Peter, over the tomb of the Apostles. Returning to Kentucky, he was made pastor of St. Joseph's Church, Bardstown, afterwards president of St. Joseph's College, and again pastor of St. Joseph's. In 1843, he was called to the cathedral at Louisville, where he served for five years. He was one of the most zealous and laborious missionaries of his time in Kentucky. In 1848, he was elevated to the episcopal office, and was consecrated Bishop of Lengone *in partibus* and coadjutor to the saintly Bishop Flaget of Louisville. He labored incessantly in his high and arduous office. He acquired great reputation as a pulpit orator and as a Catholic writer. He was distinguished as a controversialist and champion of the faith and as an author. He was one of the editors of the *United States Catholic Magazine*. His principal works were *Sketches of the Early Catholic Missions of Kentucky*, *The Life and Times of Bishop Flaget*, *A Review of D'Aubigné's History of the Reformation*, *Miscellanea*, and *Lectures on the Evidences of Christianity*. His greatest literary distinction was as a reviewer.

In 1864, on the death of Archbishop Kenrick of Baltimore, Dr. Spalding was chosen his successor, and in June of that year was installed as seventh Archbishop of Baltimore, in the presence of forty thousand spectators, at the Cathedral of Baltimore. He labored arduously in his new and exalted office, not sparing himself, and giving all he had to his church, his schools, and his charitable institutions. He erected many new churches, established new schools, and founded and endowed noble

works of Catholic charity. He convened and presided over the Second Plenary Council of Baltimore. He also attended the Ecumenical Council of the Vatican at Rome in 1869 and 1870, where he was distinguished by his labors and his zeal. On his return he was received with acclama-



*Faithfully yours,
Martin John Spalding.
Archbishop of Baltimore.*

tion by his people, and received public honors both at Baltimore and Washington. His last years were as laborious as those of his early priesthood. He truly spent himself for his flock. His amiability, sim-

plicity of character, love of his people, and especially of children, his devotion to the faith and to his duties, endeared him to all, and have placed his name high among the illustrious prelates who have gone to receive their reward. After a long and painful illness, he departed this life at Baltimore, April 21, 1872. His works now in print are published by John Murphy & Co., Baltimore, in five volumes octavo.

THE MONKS AS LOCKSMITHS.

THE Benedictine monks of the middle ages were skilful locksmiths, and their work has never been surpassed in ingenious design or artistic execution. There is an apostle's lock, perhaps five hundred years old, the work of a Franciscan friar, which is perfectly marvellous. It is of wrought-iron, and includes a most elaborate wreath of flowers, among which is concealed the spring. Over the escutcheon is the figure of an apostle with outstretched hand, and the lever of the ordinary slide-bolt is in the form of a dog looking as savage with one head as Cerberus did with three. There is also the lock of a tabernacle even more elaborate. The escutcheon surrounding the key-hole is surmounted by a figure of our Saviour, and on either side are two angels. The other parts of the lock are elaborately graven; the edges being lined with beads and scrolls. The key is a miracle of art; the bow containing a galaxy of seraphic faces, and the stem formed of shapely beads.

THE first legislative assembly of New York was convened by a Catholic governor (Col. Dongan), and their first act was the "Charter of Liberty," passed Oct. 30, 1683, which, among other things, declared that "no person or persons which profess faith in God by Jesus Christ shall at any time be any ways molested, punished, disquieted, or called in question for any difference of opinion or matter of religious concernment, who do not actually disturb the peace of the province; but that all and every such person or persons may, from time to time, and at all times, have and fully enjoy his or their judgments or consciences in matters of religion throughout all the province—they behaving themselves peaceably and quietly, and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others."

"A PENNY for your thoughts, miss," said a gentleman to a pert beauty. "They are not worth a farthing, sir," she replied; "I was thinking of you."

GERALD GRIFFIN.

THE city of Limerick, in the south of Ireland, counts as one of the brightest incidents in her eventful civic history the birth of the poet and novelist Gerald Joseph Griffin. This event occurred on the 12th day of the last month of the year 1803, at a time when the political and religious horizon of the country was more than ever overcast by the gloom which followed the abortive Revolution of '98, and the passage of the act of

Union. It was doubtless the depressed state of the public mind at this period, and the subsequent stagnancy of commerce resulting from the long and exhaustive wars with France, that influenced his father, Patrick Griffin, some time after his birth, to relinquish business in his native city, and retire with his family to a farm a few miles distant, where most of the boyhood of the future author was passed with his brothers and sisters, eight in number.

When scarcely seventeen, Gerald was doomed to lose the



Gerald Griffin

example and guidance of his parents, who with several of their children emigrated to the United States, he being left behind under the charge of an older brother, a physician in Limerick. Having, however, early conceived the notion of reforming the modern drama, he soon found that a provincial city was no place to inaugurate so desirable a change, so he soon transferred his residence to England. He entered the British capital in the autumn of 1823, unknown, unfriended, scantily provided with means, having no other weapon or armor to fight the battle of life upon which he was about to enter than a facile pen, a good constitution, a well-balanced mind, indomitable perseverance, and the hopeful spirit of a young enthusiast. Here for nearly three years

his life was a prolonged struggle, first for recognition and then for existence itself; for even in his greatest privation his almost morbid sensibility would not allow him to apply for assistance to his friends, among whom his countryman John Banim was the foremost, but led him carefully to conceal his destitution, his name, and even the address of his humble lodgings.

Still, a spirit like Griffin's knew no compromise with fortune. He had resolved to succeed or perish, and it is questionable if the latter fate would not have been the most probable had the clouds which obscured his early prospects not been suddenly and unexpectedly dispersed. His occasional sketches in the newspapers and periodicals at length attracted attention, a proposition to write a series of tales illustrative of Irish peasant life, made to him by a London publishing house, was accepted, and *Holland-Tide*, his first sustained effort, appeared in 1826. This work gained for the author moderate pecuniary compensation, and, what he more valued, the applause of the metropolitan critics. *Tales of the Munster Festivals* soon followed. Griffin's abilities as a novelist, so long unrecognized, were universally admitted, and his personal independence as a writer fully assured. He had now discovered his true vocation; so abandoning, not without regret, the dramatic muse, he concluded to devote himself to prose fiction. From this time until 1835 he was ever busy with his pen, producing in succession his masterpieces, *The Collegians*, *The Duke of Monmouth*, *The Invasion*, and several other shorter, but not less meritorious and artistic, volumes, so well known to the English-speaking public. Abandoning his residence in London, he availed himself of the earliest opportunity to hasten to his old home, where, surrounded by the loved scenes of his boyhood, he spent the leisure hours snatched from labor, in social and friendly intercourse with his relations and neighbors.

At the early age of thirty-two, Griffin had attained the summit of his worldly ambition. In a few short years he passed through all the vicissitudes of literary life, rising from the depths of despondency to the pinnacle of well-earned and enduring fame, neither soured by suffering nor unduly elated by popularity, when, to the surprise of all, he quietly abandoned the honors so eagerly sought and so bravely won. After long and earnest deliberation, he entered himself as a postulant among the Christian Brothers, one of the humblest and most self-denying of the orders of the church, where even his name was no longer to be mentioned, and in which, in the simplicity of his heart, he hoped that even his very existence would be forgotten by the outside world. This change of life took place September 8, 1838, and Brother Joseph (his name in religion) continued a devoted, obedient member of the order, and an indefatigable teacher of children, till his death, which occurred on the 12th of June, 1840, in the North Cork Monastery. His life and works are published in this country by Messrs. Sadlier, in ten volumes 12mo.

THE ESCAPE OF FATHER DOUTRELEAU,

AT THE TIME OF THE NATCHEZ MASSACRE IN 1780.

FRANCE had colonized Louisiana, missionaries were laboring among the Indian tribes, and all seemed tranquil, when on the first Sunday of Advent a storm suddenly burst. In pursuance of a long-concealed plot, the Natchez rose and massacred all the French among them, including



Father du Poisson, a Jesuit missionary, who had charitably stopped there to say Mass for the people and attend the sick. The Yazoo, fellow-conspirators, slew their missionary, Father Souel, and all the French whom they could reach.

Ignorant of the bloody work going on below, Father Stephen Doultreau, a missionary among the Illinois, started down the Mississippi in a flat-boat to obtain at New Orleans articles needed at his mission. He

expected to spend New Year's day with Father Souel, but, finding it impossible to reach him, he landed at the mouth of the Yazoo, and set up his little altar to say Mass. While thus engaged, his boatmen fired at some wild-geese, and then, seeing all ready for Mass, came up to the altar. Just then an Indian canoe ran up on the shore, and the braves, answering the hail by saying that they were "Yazoos, friends of the French," came and knelt down behind the Frenchmen. Just as Father Doutreleau uttered the *Kyrie Eleison*—here indeed a cry for mercy—the Indians fired at him and his men. One of the boatmen fell dead, and the rest fled to their boat. The missionary, wounded in the arm, knelt to receive his death-blow. Again and again their bullets whistled around him, but, finding himself untouched, he sprang to his feet, and in his vestments ran to the boat. His men had pushed it off, but he got in, receiving, however, as he turned to look behind, a charge of small shot in his mouth, while one of his men had his thigh-bone broken by a bullet.

They pushed out, rowing with all their strength, soon pursued by the canoe of the savages. They would indeed have been overtaken had they not found in the boat an old unserviceable musket, by pointing which from time to time they checked the pursuit, so that at last the Indians turned back to secure the plunder.

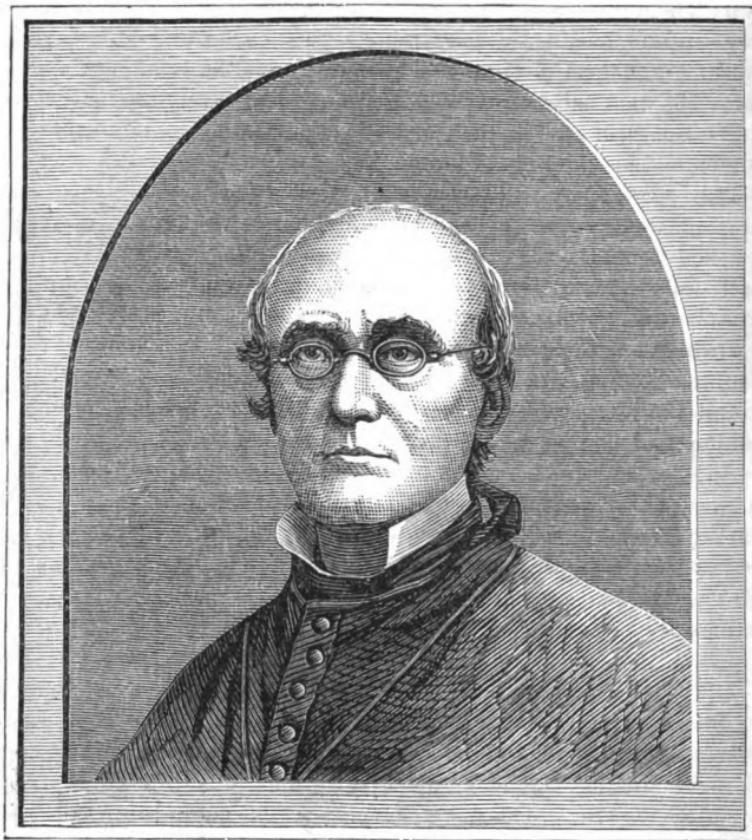
Then the little party dressed their wounds as best they could, and with no food but a little raw pork, and unarmed, began their voyage anew through the midst of enemies. At Natchez the ruins warned them, and, keeping well off, they disregarded all the friendly advances of the treacherous Indians and evaded pursuit. At the Tonicas they were in similar fear, till, hearing French spoken in a boat behind them, they ran in and found their countrymen encamped with that faithful tribe. The missionary's wounds were properly treated, and he was sent to New Orleans, but as soon as he was convalescent he returned to the army to give it his services as chaplain.

THE BOLLANDISTS.—The Bollandists were a succession of Fathers of the Society of Jesus who were the authors of the *Acta Sanctorum*—intended to be a collection of all the lives and biographical accounts of the saints in the calendar—the first volume was printed in 1643, the fifty-third in 1794. There are seventy-seven volumes in all. Father Rosweide projected the work, but died before it was carried into effect. Father Bollandus then took it up, and those who succeeded him were called Bollandists. Antwerp was the scene of their labors. Leibnitz says: "If the Jesuits had published no other work, this alone would have entitled them to existence, and to be sought and esteemed by the whole world." It is an immense collection of sacred and profane literature. A new edition was issued in Paris just before the late war from the press of Victor Palmi, in fifty-four volumes folio.

RIGHT REV. JOHN MCGILL, D.D.,

BISHOP OF RICHMOND.

BISHOP MCGILL was born in Philadelphia, November 4, 1809. His parents were Catholics, and their son was reared in the Catholic faith from his infancy, although the contrary has been frequently stated since his death. During his childhood his parents emigrated from Pennsyl-



vania, and selected for their home Bardstown, Kentucky, on account of its superior advantages for Catholic education. Having completed his studies at the College of St. Joseph, where he was distinguished as a student, he studied law and was admitted to the bar at Bardstown. He practised his profession there for some time, then at New Orleans, and again returned to the bar of Kentucky. Now a change came over his soul, and he embraced the calling of the sanctuary. His legal education was apparent in his preaching as a minister, and especially in his contro-

versarial discourses. In the defence of the law of God and his dogmas he brought the acumen of the jurist and the zeal of an advocate. He made two years of theological studies at St. Mary's College, Baltimore, and on his return to Bardstown was ordained a priest by Bishop David, June 13, 1830. He subsequently spent some time at Rome in study, and on his return he entered upon the missionary life in Kentucky, where he was an able and zealous colleague of Dr. Spalding. His *conferences* on the dogmas of the Church in the Cathedral of Bardstown made his name distinguished as a controversialist. He was editor for a time of the *Catholic Advocate*, and was afterwards pastor at Lexington, Kentucky. On the division of Virginia into two dioceses, and the translation of Bishop Whelan to Wheeling, Dr. McGill was appointed Bishop of Richmond, and was consecrated by the Archbishop of St. Louis, November 10, 1850. His labors in Virginia have been faithful, and considering the difficulty of the field his harvests have been most abundant. He has done well for the church of Virginia and her institutions. As a learned, able, and convincing preacher he was pre-eminent. His controversial sermons were unsurpassed. He took an active part in the Councils of Baltimore for twenty years, and he was an earnest and useful member of the great Council of the Vatican. While attending its sessions his health failed him and he was compelled to return home. Poverty, labor, and patient suffering were his portion. He died at Richmond on Sunday morning, January 14, 1872.

JOHN WALKER, the author of the *Pronouncing Dictionary*, once in general use, particularly in the schools of New England, was a convert to the Catholic faith. He was honored with the friendship of the celebrated Bishop Milner, author of the learned *History of Winchester* and the well-known *End of Controversy*. Bishop Milner, having been educated on the Continent, felt, when sent to England in the capacity of a priest, that his accent and delivery might be deficient. He therefore took lessons in elocution of Mr. Walker, "whom I have the happiness of calling my friend," said he. And again he says: "My lamented friend, the late worthy and pious John Walker, author of the *Pronouncing Dictionary*, *Elements of Elocution*, *The Rhetorical Grammar*, *Deism Disarmed*, etc., may in truth be called the Guido d'Arrezzo of elocution, having discovered the scale of speaking sounds by which reading and delivery are now reduced to a system." A *History of the Walkers of the Plymouth (Mass.) Colony*, published in Northampton, Mass., some years ago, claims the great dictionary man as of the same family that settled in this country.

BISHOP MILNER, of Winchester, author of the *End of Controversy*, contributed the article "Gothic Architecture" to Ree's *Encyclopædia*.

THE VENERABLE GREGORY LOPEZ.

AMONG the persons of eminent sanctity who have adorned the church in America is the Venerable Gregory Lopez, who died near the city of Mexico, on the 20th of July, 1596, at the age of fifty-four.

He was born in Spain, July 4, 1542, and baptized by the name of Gregory; but his real family name is unknown. He was evidently of a good family, carefully nurtured. Though he never, he declared, pursued any regular course of study, he was exceedingly familiar with the sciences

of the day. While a youth he felt called to an eremitical life, and, eluding his family, spent six years with a hermit in Navarre. After being discovered by them he resolved to go to America so as to live unknown.

As an old print of this servant of God states in a few lines :

"The miser runs o'er sea
and land
His riches to increase,
But Lopez, on the other
hand,
For poverty and peace."

He arrived in Mexico in 1562, dressed in his plain serge, and proceeded to Amajac, a valley near Zacatecas, where he built a little cell by the help of the

Indians, and lived there in the greatest solitude and mortification for three or four years, till for fear of giving scandal he removed nearer a village. After a time he went to the city of Mexico, where he was examined by the Archbishop as to his doctrine and mode of life. The most eminent fathers were astonished at his spiritual life, and priests and people alike sought his direction and advice. Finding it impossible to preserve the interior recollection he desired, he withdrew to a little place called Santa Fé, where he spent the rest of his days.



Many miracles were ascribed to him in life and after death. In February, 1620, the King of Spain ordered his *Treatise on the Apocalypse* published, adding, "I do not wish to lose a single moment in procuring the canonization of this holy man, who," as he says elsewhere, "passed thirty-three years in solitude in a marvellous penance, humility, and love of God and his neighbor, and an admirable gift of prayer and understanding of the Holy Scriptures, and the supernatural and human sciences, with the general approbation of the prelates and people of Mexico." In fact, in the examinations that took place, bishops and theologians of all the religious orders bore unanimous testimony to his extraordinary virtue and progress in the science of the saints.

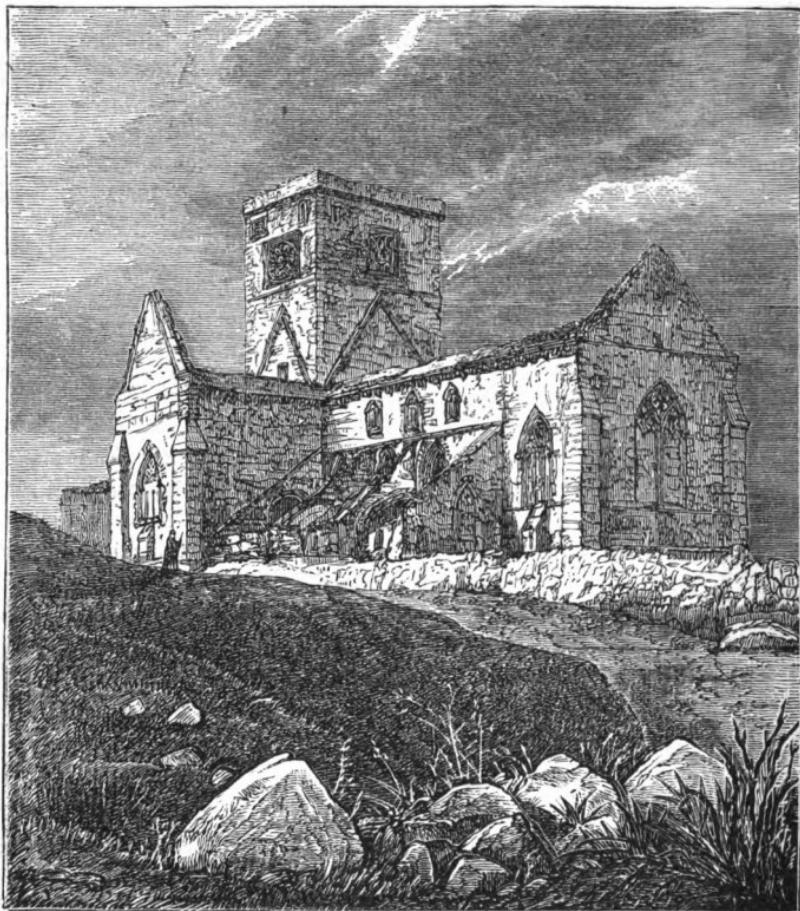
His life, written by Francis Losa, parish priest of Mexico, was translated into various languages, and Lopez excited the admiration not only of Catholics, but of Protestants, John Wesley especially revering him as a man of wonderful holiness.

INDIAN DICTIONARIES.—The dictionary of the Abnaqui language, composed by the celebrated Father Rale, the Jesuit apostle of Maine, has been considered one of the most valuable contributions to philological science. The original MS. is carefully preserved in the library at Harvard College. Dr. Francis, in his life of Father Rale, remarks that one can hardly look at this important manuscript with its dingy and venerable leaves without associations of deep interest with those labors of which it is now the only memorial. Father White, the apostle of Maryland, likewise composed a dictionary of the Indian language of Lower Maryland, as well as a catechism. The Rev. Wm. McSherry found the latter among the archives of the Society of Jesus, together with Father White's narrative of the voyage of Lord Baltimore's colony, which he carefully took a copy of, now deposited in the Jesuits' College at Georgetown, D.C.

WERNER, the great German dramatist, at the age of forty-two became not only a Catholic, but a priest. His writings show he regarded the religion he embraced as the chief blessing of his life, and that he clung to it as the anchor of his soul. In reply to a rumor that he intended returning to Protestantism, he said: "It is as impossible that a soul in bliss should return into the grave, as that a man who, like me, after a life of error and search, has found the priceless jewel of truth, should, I will not say give up the same, but hesitate to sacrifice for it blood and life, nay, many things perhaps far dearer with joyful heart, when the one good cause is concerned."

ST. COLUMBA.

ST. COLUMBA, the apostle of Caledonia, was born, about the close of the year 521, at Gartan, in the present county of Donegal. His father was descended from one of the eight sons of the great King Niall, of the Nine Hostages, supreme monarch of all Ireland; his mother belonged



to a reigning family in Leinster. Confided to the care of the priest who had baptized him, and who gave him the first rudiments of literary education, he passed thence into the great monastic schools, the nursery for the clergy of the Irish church. Here he devoted several years to sacred studies, and with all the success which had been anticipated. His proficiency in evangelical perfection was equally rapid. He was ordained a priest in the year 546.

The time having arrived in which our saint was to do great things for God, and to realize the projects which he had so long conceived for promoting his glory, Columba selected the northern part of Britain as the field for his future labors. A voluntary exile from his native land, Columba embarked with twelve companions in one of those great barks of osier covered with hide which the Celtic nations used for navigation. The island upon which he landed, one of the Hebrides, is better known under that of Iona. The first care of Columba and his monks, on arriving at their destination, was to erect a monastery and build a church. When these were completed, the saint proceeded to execute his purpose of evangelizing the Picts. His zealous exertions were crowned with great success, the vast majority of the inhabitants being gained over to the belief and practice of the Gospel. Nor were his apostolic labors confined to the territories of the Picts. It is said that our saint penetrated into the Orkney Isles; he superintended also the ecclesiastical affairs of the British Scots, and founded some religious houses in their kingdom. And now the time had come when the labors of the holy man were to close. It was Saturday, the 8th of June, 597. At midnight, the tolling of the bell summoned the monks to prayer, and the holy abbot, the first to respond to the call, was already in the church, and in earnest prayer before any one had arrived. In an instant, all the monks were assembled about him. The holy man had still sufficient strength left to recognize them, and looking upon them with his brow irradiated by "Heaven's own smile," he raised his right hand, and imparted to them his last benediction. Soon after, he passed to a glorious immortality. His memory was for ages most dear to the northern nations; his monastery was selected for the sepulchres of the kings of Ireland, Scotland, and Norway. His relics were transferred from Iona to Down in 877, and interred in one grave with the remains of St. Patrick and St. Bridget, as the following distich informs us :

Hi tres in Duno tumulo tumulantur in uno,
Brigida, Patricius, et Columba Pius.

In Down, three saints one grave do fill—
Bridget, Patrick, and Columbkill.

The ancient ecclesiastical buildings on the island of Iona, now slowly mouldering to decay, and all of which are grouped within a short distance of each other, mark, beyond all question, the few acres of ground on some part of which Columba's cell and church were built. One of them, St. Odhrain's cathedral, of which we give an engraving, is most probably the same building which Queen Margaret of Scotland is known to have erected in memory of the saint, and dedicated to one of the most famous of his companions, and undoubtedly marks the exact site of the humble church of wood and wattles in which Columba worshipped. Inseparably

allied with the life, labors, and death of Columba, Iona will never cease to be holy ground. And St. Columba himself, on the last day of his life, pronounced this prophecy of its future fame: "Unto this place, albeit so small and poor, great homage shall yet be paid, not only by the kings and people of the Scots, but by the rulers of barbarous and distant nations, with their people also. In great veneration, too, shall it be held by the holy men of other churches."

GIANT TREES IN AUSTRALIA.—In this country and many other parts of the world, comparatively recent discovered trees of great age and size exist. Of the *Eucalyptus* species one was cut down in the Dandenong Range, Australia, in 1868. At one foot from the ground its circumference was 69 feet; at 12 feet from the ground the diameter was 11 feet 4 inches; at 78 feet the diameter was 9 feet; at 144 feet, 8 feet; at 210 feet the diameter was reduced to 5 feet. The total height of the tree was 330 feet.

AN Italian bishop, who had endured much persecution with a calm, unruffled temper, was asked how he attained such a mastery over himself. "By making a right use of my eyes," said he. "I first look up to heaven as the place whither I am going to live for ever. I next look down upon the earth, and consider how small a space of it will soon be all that I can occupy or want. I then look around me, and think how many are far more wretched than I am."

THE Rev. F. C. Husenbeth, a Catholic priest of England, writes to *Notes and Queries* that he assisted, in 1832, at the unwrapping of an embalmed body at Wymondham Abbey, Norfolk, of the wife of the founder of the abbey, D'Albini. Her hair had been cut off, but a profusion of it was found lying detached on the right side of the neck, of a bright auburn color, and in perfect preservation. Dr. Husenbeth has some of the hair yet, perfectly preserved after more than 700 years from the time of the lady's death.

THE OUR FATHER IN ENGLISH OF 1350.—Oure ffadir that es in heuene halyd be thi name, it come thi kingdom, thi will be donne swa in erthe als it es in heuene, oure ylke day brede thou gyffe us to-day, and forgyffe us oure dettis als we forgyffe our dettours, and suffire us noghte be ledde into fandynge, but delyuer us fra all ill things. Swa mote it be.—*From St. Edmund's Mirror, Early English Text Society.*

THE MAGNETIC TELEGRAPH A JESUIT INVENTION.

IN one of Addison's contributions to the *Spectator* (No. 241), we find the following curious instance of what may almost be considered as the foreshadowing of the electric telegraph. It is quoted from the writings of Strada, the celebrated Roman Jesuit, who died in 1649. In his *Prolusiones*, a series of polished Latin essays upon rhetoric and literature, he gives an account of a chimerical correspondence between two friends, by the help of a certain loadstone, which had such virtue in it that, if touched by two several needles, when one of the needles so touched began to move, the other, though at ever so great a distance, moved at the same time and in the same manner. He tells us that two friends, being each of them possessed of these needles, made a kind of dial-plate, inscribing it with twenty-four letters—in the same manner as the hours of the day are marked upon the ordinary dial-plate. They then fixed one of the needles on each of these plates, in such manner that it could move round without impediment so as to touch any of the twenty-four letters. Upon their separating from one another into distant countries, they agreed to withdraw themselves punctually into their closets at a certain hour of the day, and to converse with one another by means of this their invention. Accordingly, when they were some hundred miles asunder, each of them shut himself up in his closet at the time appointed, and immediately cast his eye upon his dial-plate. If he had a mind to write anything to his friend, he directed his needle to every letter that formed the words he had occasion for—making a little pause at the end of every word or sentence, to avoid confusion. The friend, in the meanwhile, saw his own sympathetic needle moving of itself to every letter which that of his correspondent pointed at. By this means, they talked together across a whole continent, and conveyed their thoughts to one another, in an instant, over cities or mountains, seas or deserts.

THE OLDEST OIL-PAINTING.—The oldest oil-painting now in existence is believed to be a *Madonna and Child* in her arms, with an Eastern countenance. It has marked on it the date, which is thus expressed, DCCCLXXXVI. If we express these with Arabic characters, it would make 886; and the period of this piece would fall about the time of Basilius or Charlemagne. This singular and valuable painting formed part of the treasures of art in the old palace of the Florentine Republic, and was purchased by the Director, Bencivenni, from a broker in the street for a few livres.

FATHER EMMANUEL CRESPEL, O.S.F.,

CHAPLAIN AT NIAGARA, CROWN POINT, ETC.

In the last century, at the French posts scattered through the continent, the government always maintained chaplains. These were generally Franciscan Fathers of the Strict Observance, called in France *Recollects*.



Emmanuel Crespel Recollet

left Avesnes in Hainault, and arrived at Quebec in October, 1724. Ordained on the 17th of March, 1726, he was sent as chaplain with Lignery's expedition against the Foxes. He was next stationed at Niagara, Fort Frontenac, and Crown Point, suffering greatly in his winter service at the last-named post.

He was then recalled to France, and sailed from Quebec on the 3^d of

The posts at places like Crown Point, Niagara, Fort Du Quesne, now Pittsburg, became little centres where the scattered Catholics in the English provinces often hastened to approach the sacraments, have their children baptized, be married, and even escape to Canada. The registers kept by the Recollect Fathers show this.

Among the most famous of these chaplains was Father Emmanuel Crespel, a native apparently of what is now Belgium. In 1723, he

November, 1736, in the ship *La Renommée*. In a storm which met them as they were leaving the river, the ship was driven on Anticosti Island and wrecked. Fifty-four in all managed to reach the shore in a desolate spot. As there was not provision enough to keep all, twenty-four agreed to remain there; the rest starting in two boats for Mingan to obtain relief for them. The smaller boat was soon lost, and the long-boat in a second storm was made almost useless. Winter had set in, the ice and snow hemmed them in, and there was no alternative but to winter there. Their sufferings were fearful, and when spring approached Father Crespel and two others reached an Indian camp, and were conducted to a French post. Aid was at once sent to the scene of the shipwreck, but only three were found alive. After recruiting, Father Crespel returned to Quebec, and was pastor at Soulange till 1738, when he finally returned to Europe. While chaplain in Marshal Maillebois' army he wrote his brother a series of extremely interesting letters describing his perils and travels in America. They were published in French at Frankfort in 1742, and soon after appeared in German. An English translation was published at London, in 1797; and Shea, before he was aware of this, published another translation in his *Perils of the Ocean and Wilderness*.

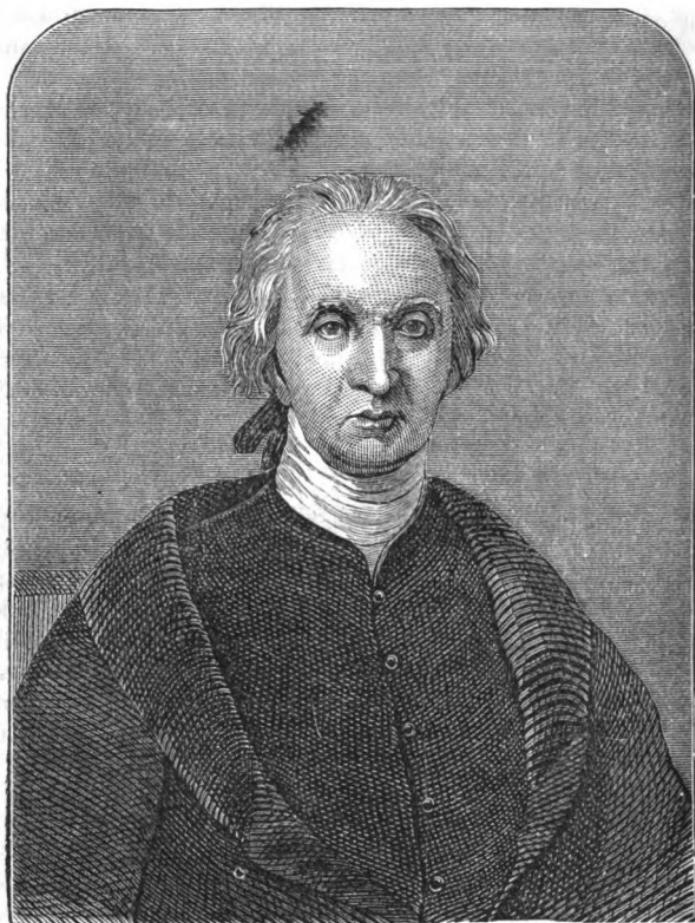
"IF the Papal power had not been adapted to the condition of Europe, it could not have existed. We have only to look at the Abyssinian and Oriental churches to see what Europe would have been without the Papacy. It was morally and intellectually the conservative power of Christendom; politically, too, it was its saviour, for in all probability the West, like the East, must have been overrun by Mohammedanism and sunk in irremediable degradation, if, in that crisis of the world, the Roman Church had not roused the nations to a united and prodigious effort commensurable with the danger."—*Southey*.

THE first Catholic missionary who entered the State of New York, and the first priest to visit Manhattan Island, was Father Isaac Jogues. It was he who gave the name of Lake St. Sacrament to Lake George, because discovered on the eve of Corpus Christi.

GÖRRES' genius exhibits a wonderful combination of deep, comprehensive understanding with a lofty imagination, which, in his early life, he devoted to political and historical writings, but in the evening of his days he entered the sanctuary of mystic theology.—*From the Life of Dr. Mochler.*

CHARLES CARROLL OF CARROLLTON,
THE LAST OF THE SIGNERS.

THE wealthiest man who set his name to the engrossed copy of the Declaration of Independence was the Catholic Charles Carroll. He was



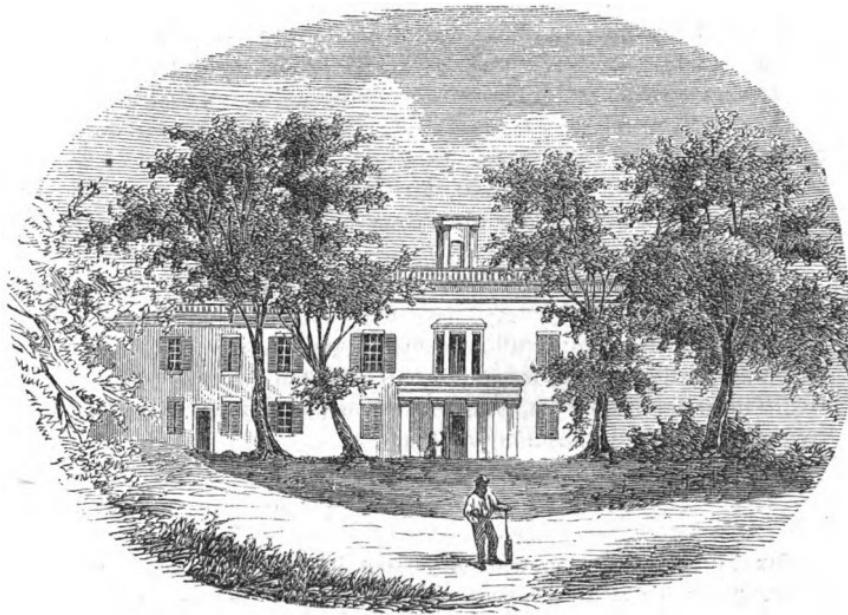
Charles Carroll of Carrollton

destined to outlive all his associates, and remain for many years an object of public veneration as the last of those great men.

He was born at Annapolis, Sept. 20, 1737 (N.S.), and, in order to

receive an education suited to his worldly prospects, was sent to the English Jesuit College at St. Omers in 1745. Having finished his studies at this and other colleges in France, he proceeded to London in 1757 to prepare for the bar.

Returning to Maryland a highly educated gentleman versed in the learning of the Continent, and fully imbued with the sound principles of English constitutional law, he found himself a helot in a land already writhing under oppression. He entered the arena with a zeal, fearlessness, and ability that soon made him, voteless as he was, one of the popular leaders of the day.



The Carroll Mansion.

In 1775, he was made a member of the first Committee of Observation, and on February, 1776, was sent with Franklin and Chase as a commissioner to win Canada to the cause. Of this embassy we have his valuable journal, and that it failed was due not to any want of zeal or ability in the envoys, but to the bigotry evinced by Jay in his address to the people of England. Rev. John Carroll, as is well known, accompanied them.

On his return he labored earnestly in the Annapolis Convention in favor of independence, and on the 4th of July he was elected to the Continental Congress to give the vote of Maryland in its favor. He was thus among those who, on August 2, 1776, affixed their names to the engrossed copy. The addition of Carrollton was added not out of ostenta-

tion, but that others of the name might not be compromised by the act which risked alike life and fortune.

He continued in Congress till 1778, being also then and later a member of the Maryland Legislature, and one of the committee to draught its constitution. He was a member of the Senate from 1788 to 1791, and of the Senate of his own State to 1804, when he retired from public life at the age of sixty.

He was, with Adams and Jefferson, the last of the signers, and after their death enjoyed alone the honor. As such, he sent to the Common Council of New York, at their request, a copy of the Declaration of Independence signed with his own hand.

He died November 14, 1832, full of years and honor. As a statesman he was quick to decide, prompt to execute; concise and animated as a speaker, and remarkably dignified as a writer; he was slight in person, with a quick, piercing eye, betokening energy and determination. In society he was easy, affable, and graceful.

As a Catholic he was earnest, intelligent, and practical; prizing the things of heaven above those of earth, and affording in his life the highest model of the Catholic citizen.

In his last days these remarkable words were uttered by him: "I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow; public approbation, esteem, applause—but what I now look back on, with greatest satisfaction to myself, is, that I have practised the duties of my religion."



SIR HUMPHRY DAVY, who witnessed the liquefaction of the blood of St. Januarius while he was at Naples, carefully examined it, and declared that chemistry, so far as he knew it, could not account for the liquefaction. It made a deep impression on his mind, as he did not attempt to conceal, and was perhaps one of the causes that inclined him to the Catholic Church from the time of that visit. He thought seriously of entering that one fold, and many have believed he did so before his death. A full history of this great miracle from the pen of an eminent divine, is published by The Catholic Publication Society.



FATHER LE MOYNE first discovered the rich and exhaustless salt-springs of Onondaga County, N. Y., in 1654. He gave an account of them to Dominie Megapolensis at New Amsterdam. The latter, writing home to Holland, communicated the information, adding with true Calvinistic prejudice: "Whether it be true or whether it be Jesuit lie, I do not determine!"

SEÑOR DON ALONSO NUNEZ DE HARO,
ARCHBISHOP OF MEXICO

Señor Nufiez de Haro, Archbishop of Mexico during the latter part of the eighteenth century, may be considered one of the benefactors of



the church of New York. Father William O'Brien, soon after his appointment in 1787 as pastor of old St. Peter's in New York City, went to visit Señor Nufiez, his friend and quondam fellow-student, to obtain means to finish and adorn his church. The Archbishop received him with characteristic kindness. He obtained \$4,920 in the city of

Mexico, \$1,000 from the Bishop and Chapter of Puebla de los Angeles, and several paintings; among others, a Crucifixion by Vallejo, a celebrated Mexican painter. He belonged to a Spanish family of rank, and was born in Villagarcia, in the Diocese of Cuenca, Spain, on the 31st of October, 1729. His boyhood was passed in the study of the Humanities. He studied philosophy and theology with the Dominicans of St. Peter Martyr, and continued them at the Royal University, manifesting particular application and talent, not only in philosophy and theology, canon law, and sacred literature, but by his proficiency in the Hebrew, Greek, and Chaldean languages, at the same time acquiring the Italian and French in such perfection that he spoke them as well as his native tongue.

He completed his brilliant career of study at the College of San Clemente de Espaňoles at Bologna, which celebrated university conferred on him the degree of Doctor of Sacred Theology previously received in Spain. He was subsequently appointed Rector and Professor of Sacred Literature. Among his fellow-students at Bologna was the Rev. William O'Brien, a member of the Dominican Order, who, as we have said, was sent, in 1787, as a missionary to the United States, at the recommendation of the Archbishop of Dublin, and became pastor of St. Peter's Church in New York in the place of the Rev. Mr. Nugent.

When Don Alonso Nuñez visited Rome, Pope Benedict XIV. was so much pleased with the extensive knowledge, profound erudition, and signal abilities he displayed, that he warmly recommended him to Cardinal de Bourbon, then Archbishop of Toledo.

He became celebrated as a Christian orator, and his truly evangelical sermons were listened to with avidity at Madrid, Toledo, and elsewhere. Clement XIV. appointed him Archbishop of Mexico, where he at once became popular. Among the numerous charitable and educational establishments he founded or whose interests he promoted, was the foundation of the College of Tepotzotlan. He converted the spacious buildings in that place formerly occupied by the Jesuits, then unfortunately suppressed, into a theological seminary and a retreat, to which the clergy at the close of their career could voluntarily retire to prepare for a holy death. Here among other professorships he established one of *the Mexican language*. He endowed the college, and bestowed on it his extensive and well-chosen library.

Charity and humility were his favorite virtues. He ordered in his will the following inscription to be engraven on his tombstone: "Here lies Alonso the sinner, dust and nothingness."

After a painful illness of fifteen months he peacefully ended his career, May 26, 1800. His friend, Father O'Brien, died in 1816. One of his most notable acts was the establishment of a free school in New York.

REV. THEOBALD MATHEW.

THE "Apostle of Temperance," as this ornament of the Irish priesthood has been universally called, was born in Thomastown, in the County of Tipperary, on the 10th day of October, 1790. His gentleness of disposition, piety, and the studious habits which characterized his maturer years, were so fully and uniformly displayed in his boyhood that his father, Mr.



James Mathew, had no difficulty in selecting him from among his numerous sons as the one destined by Providence for his especial service and glorification. The young Theobald, therefore, his preparatory studies having been completed, was sent to Maynooth College in his seventeenth year, where, however, he remained but one term, having resigned on account of some trivial breach of discipline. Still following the advice of his parents, seconded by his inward promptings, he resolved to prepare for the

ministry, and having placed himself under the care of the Very Rev. C. Corcoran of Dublin, Superior of the Capuchins, he was on Easter Sunday, 1814, duly ordained. After a brief residence in Kilkenny, the scene of his labors was transferred to the city of Cork, where he was soon destined to become a ministering angel to its inhabitants, long years before his exertions in the cause of temperance commenced. While yet an assistant, and charged with the partial care of a small congregation, his reputation as a confessor and a devoted friend to the poor and suffering became the subjects of popular encomium. No sinner was too vile whom he did not endeavor to lead to repentance, no poverty so obscure which he could not find out and alleviate, and, as in the cholera season of '32, when pestilence and disease in its worst forms brooded over the fair city, he was ever found, at the risk of his own life, by the bedside of the dying, breathing words of hope and consolation. Nor were his efforts confined to the observance of the stricter duties of his sacred calling. The learned friar, the accomplished gentleman, was fond of little children, paid marked attention to their schools and institutions, played with them and talked to them, and was never more happy than when mixing in their sports, dispensing his smiles and presents with equal discrimination and generosity.

Becoming satisfied that intemperance was one of the great curses of society, he entered on his new career with the greatest zeal. On the 10th day of April, 1838, the first teetotal society was formed in Cork, and sixty names, at the head of which stood that of "Rev. Theobald Mathew, C.C.", were signed to the roll; in less than six years nearly as many millions of men and women of all grades and positions had bent their knees before the holy man to receive his benediction and to promise before God to relinquish for ever the fascinating vice that was destroying their bodies and imperilling their souls' salvation.

"Having hoisted the banner of temperance in almost every parish in Ireland," to use his own words, he resolved to visit England, arriving in Liverpool July 1, 1843. His reception in the large manufacturing centres and cities was one continued ovation. Thousands and tens of thousands of all ages and sects thronged round him to take the pledge wherever he appeared. As early as 1844, he contemplated a voyage to America, and though two United States ships, the *Jamestown* and *Macedonian*, were successively placed at his disposal in 1847, his presence in his native country could not be dispensed with at that trying hour. However, on the 24 of July, 1849, he left home for New York, where he was received in a manner so flattering and enthusiastic that he must have felt that the cause to which he had devoted the evening of his life had as many and as earnest advocates on this as on the other side of the Atlantic.

The good priest remained with us for nearly two years and a half, and

finally took his departure in November, 1851. His parting words to his countrymen in America on this occasion were so full of pathos and paternal advice that they cannot be too frequently and persistently set before that large class of our fellow-citizens whose welfare in this world and eternal happiness in the life to come were the constant and primary objects of his solicitude. "You are presented here with a boundless field of profitable employment," he said, "and every inducement is held out to persevering industry. You are received and welcomed into the great American family with feelings of sympathy, kindness, and friendship. After a few years, you become citizens of this great republic, whose vast territorial extent abounds in all the materials of mineral, agricultural, and commercial wealth; the avenues to honor and fame are liberally thrown open to you and to your children, and no impediment (save of your own creation) exists to prevent you attaining the highest social and civic distinction; and will you any longer permit these glorious opportunities to pass unimproved? Or, rather, will you not, by studying self-respect and acquiring habits suited to your new position, aspire to reflect honor alike on the land of your birth and of your adoption? I implore you, *as I would with my dying breath*, to discard for ever those foolish divisions, those insensate quarrels, those factious broils (too often, alas! the fruits of intemperance), in which your country is disgraced, the peace and order of society violated, and the laws of Heaven trampled on and outraged."

He expired surrounded by his friends on the 1st of December, 1856. His remains repose in the cemetery of the city which was so long the witness of his many virtues, and his name is never mentioned by those who knew and have survived him but with prayers and benedictions. His best epitaph, perhaps, are the lines engraven on his marble bust in the Barberini Convent at Rome, which read as follows:

FRATER THEOBALDUS MATHEW,
ORDINIS CAPPUCCINORUM; TEMPERANTIAE
IN HIBERNIA ET UBIQUE TERRARUM
PROPUGNATOR.

A complete Life of Father Mathew, from the pen of John Francis Maguire, is published by the Messrs. Sadlier.

IN 1616, the chair of astronomy in the Papal University at Bologna was offered to Kepler, a Protestant, and the ablest supporter of that time of the Copernican system. This was previous to the much-talked of trial of Galileo, which took place in 1633. Copernicus himself was a Catholic priest, and for many years an honored professor in the city of Rome. In 1543, he dedicated his great work *De Revolutionibus* to Pope Paul III.

FIRST MASSES IN VARIOUS PARTS OF AMERICA.

- First Mass in California, at Monterey, December 16, 1601.
 First Mass in Canada, on Rivière des Prairies, June 24, 1615.
 First Mass in Maryland, at St. Clement's, Blackstone Island, March 25, 1634.
 First Mass in Montreal, May 18, 1641.
 First Mass in New York, at Onondaga, November 14, 1655.
 First Mass in Michigan, at Keweenaw Bay, July 26, 1663.
 First Mass in Vermont, at Fort Anne, La Motte Island, July 26, 1666.
 First Mass in Wisconsin, at Green Bay, December 3, 1669.
 First Mass in Illinois, at Chicago, December 15, 1673.
 First Mass in Louisiana, at mouth of Mississippi, March 3, 1699.
 First Mass in Mississippi, at Biloxi, Easter Sunday, April 19, 1700.
 First Mass in Pennsylvania, at Philadelphia, in 1708.
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THE SAINTS.

God's saints are shining lights; who
stays . . .
Here long must passe
O'er dark hills, swift streams, and steep
ways,
As smooth as glasse ;
But these all night
Like candles shed
Their beams, and light
Us into bed.

They are indeed our pillar-fires,
Seen as we go ;
They are that citie's shining spires
We travell to.
A swordlike gleame
Kept man from sin,
First out, this beame
Will guide him in.

—An Ancient Poet.

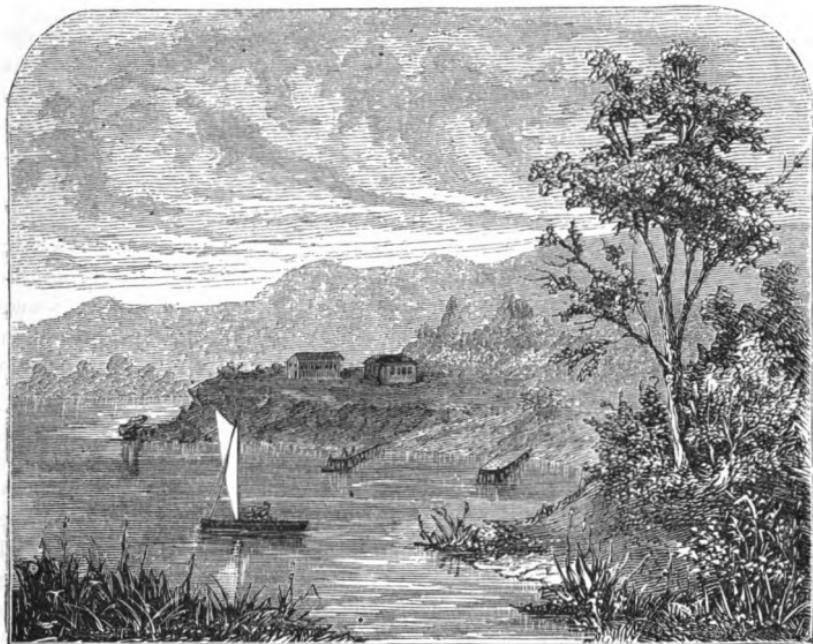
DR. HAYES, the Arctic explorer, says: "The heating of houses by steam is no new thing. The monks who lived in the monastery of St. Thomas (which was destroyed in the middle of the fourteenth century) had the water from a boiling spring close by conveyed in pipes through the house, thus giving it a pleasant and uniform warmth throughout the year—a providential inspiration in the scarcity of wood in that region."

A PROTESTANT literary lady of New York, whose married life had not been uncheckered by trial, was making her little daughter say the Our Father at night, when the child suddenly startled her by asking: "Ma ! why can't I pray to the mother of Jesus?—mothers always think of little girls."

IF you would relish your food, labor for it; if you would enjoy your clothes, pay for them before you wear them; if you would sleep soundly, take a clear conscience to bed with you

OLD ST. MARY'S, MARYLAND.

THE *Ark*, a sloop of four hundred tons, and the *Dove*, a pinnace of forty tons, sailed from Cowes harbor in the Isle of Wight on St. Cecilia's Day, Nov. 22, 1633. On board were Leonard Calvert, brother of the Lord Proprietary, and about two hundred colonists, many of note and family. About to cross the then comparatively unknown ocean, they felt the need of Divine protection, and placed their vessels under the care of God, the most Holy Mother, St. Ignatius, and the guardian angels of the



land to which they were bound. A storm arose the second day, the *Dove* is lost sight of, the *Ark* becomes rudderless, the mainmast is shattered, the ship is driven before the tempest like a log. They realize there is no help but in God. Prayer goes up without ceasing from all. Vows are made in honor of the Blessed Virgin and her Immaculate Conception, St. Ignatius, the patron saint of Maryland, St. Michael, and all the tutelar angels of the land. The storm finally abated, they reached Barbadoes January 3, where they were rejoined by the *Dove*. February 22, 1637, they stopped at Old Point Comfort, in Virginia. To quote from Father White's beautiful journal: "On the day of the Annunciation of the Holy Virgin Mary, on the 25th of March, in the year 1637, we offered in this island

(St. Clement) for the first time the sacrifice of the Mass ; in this region of the world it had never been celebrated before. The sacrifice being ended, having taken upon our shoulders the great cross which we had hewn from a tree, and going in procession to the place that had been designated, the governor, commissioners, and other Catholics participating in the ceremony, we erected it as a trophy to Christ the Saviour, while the Litany of the Holy Cross was chanted humbly on our bended knees with great emotion of soul." The first settlement on land was made soon after at St. Mary's, the "Land of the Sanctuary," where freedom of conscience was proclaimed.

The visitor to the site of this old city is surprised—pained—to find not one stone left upon another of that early settlement. The only houses now standing on the high plain where once stood that city are a few dwellings belonging to the farmer who owns most of the historic site, a barn-like church belonging to the Episcopalians, said to have been built of the ruins of the old State-house, and a large brick building that stands dreary and treeless. The latter is a seminary for young ladies (not a Catholic one)—the monument erected by the Maryland Legislature to commemorate the landing of the first colonists.

The uninviting church is in a yard full of old graves, shaded by clumps of hollies and gloomy cedars. A few years ago, the venerable old mulberry-tree said to have been planted by Leonard Calvert's own hands, and popularly known as Lord Baltimore's tree, still put forth a few branches, but perhaps it is no longer standing. There is a tradition that Leonard Calvert was buried here, but the precise spot is unknown.

Passing through the grassy graveyard, and descending a steep bank, the visitor comes to a narrow line of sand—a miniature beach—on the shore of St. Mary's River, the place where the colony landed. A quarter of a mile south of the seminary is the field where stood the church the colonists hastened to build. It is hard to think it consecrated ground where holy rites were once performed. The first chapel the colonists had was an Indian wigwam which a friendly native gave up to Father White, for there was an Indian village here which owned the pacific rule of King Yaocomico.

There are some traces of the Lord Proprietary's residence. The old cellar is nearly filled with rubbish. Close by is a spring of delicious water bubbling up from the rocks and running off in a streamlet over tufts of the thickest and greenest moss.

With all its beauty the plain of St. Mary's is full of melancholy. One seems to hear the wail of the forsaken lares whose altars have so long been levelled :

" In consecrated earth,
And on the holy hearth,
The lares and lemures moan with midnight plaint."

PAGAN ORIGIN OF SOME PROTESTANT IDEAS.

It would be a study of no ordinary interest to trace modern popular Protestantism back to the mythologic systems of which it is the resultant. I have instanced the belief in angelic music calling away the soul as one heathen item in Protestant mythology :

Hark ! they whisper ! Angels say,
Sister spirit, come away.

Another is embodied in the tenet that the souls of the departed become angels. In Judaic and Christian doctrine, the angel creation is distinct from that of human beings, and a Jew or a Catholic would as little dream of confusing the distinct conception of angel and soul, as of believing in metempsychosis. But not so dissenting religion. Thus the hymn "I want to be an Angel," so popular in dissenting schools, is founded on a veritable Aryan myth, and, therefore, of exceeding interest, but Christian it is not.—*Gould's Curious Myths*, ii. pp. 292, 293.

TWO PICTURES.

AN old farm-house with meadows wide,
And sweet with clover on each side ;
A bright-eyed boy who looks from out
The door with woodbine wreathe'd about,
And wishes, his one thought all day :
" Oh ! if I could but fly away
From this dull spot the world to see,
How happy, happy, happy,
How happy I should be !"

Amid the city's constant din,
A man who round the world has been,
Who, 'mid the tumult and the throng,
Is thinking, thinking all day long :
" Oh ! could I only tread once more
The field-path to the farm-house door,
The old, green meadow could I see,
How happy, happy, happy,
How happy I should be !"

FRESH AIR.—Some people seem to look upon fresh air as a malignant poison, if it may be judged from the careful manner in which they exclude it from their houses. If draughtiness and chilliness are avoided, we never can have too much air. Bedrooms in particular ought to be large and well ventilated. At least a third of our lives is spent in sleep, and we ought, therefore, to make the places in which we sleep as airy and as healthful as we can.

MARY. } ANA { ARMY. }

How well her name an army doth present,
In whom the Lord of Heaven doth pitch his tent !

—Herbert.

THE RT. REV. JOHN MILNER, D.D.,

BISHOP OF CASTABALA, VICAR APOSTOLIC OF THE MARYLAND DISTRICT, AUTHOR OF THE END OF CONTROVERSY, ETC.

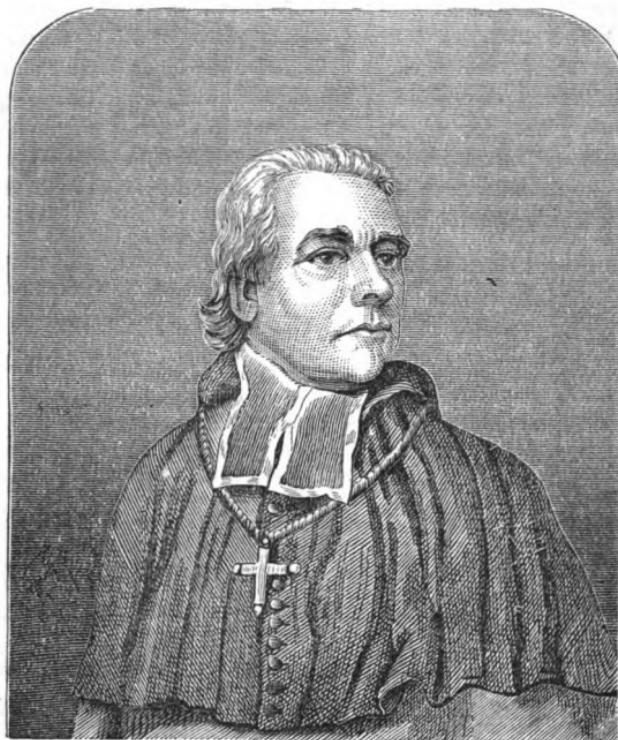
THERE are few Catholics who do not know Milner's *End of Controversy*, one of the most remarkable books in the whole range of polemical literature. It was excessive boldness in an author to style a work *The End*

of Controversy, but it may really be said to have put an end to the matter. There is no better proof than the enduring vitality of the book, which continues to exert such influence that every dozen years see some new answer to Milner's *End of Controversy* admitting that others have failed, and that Milner still holds the field.

John Milner was born in London, Octo-

ber 14, 1752, of a family originally from Lancashire. He was educated at Edgbaston near Birmingham, Sedgeley Park, and Douay, being a fellow-student at the last college with John Kemble.

He was ordained in 1777, and was soon after stationed at Winchester. The period was a critical one, Lord George Gordon's riots had caused great suffering among Catholics, and a committee, chiefly of English laymen, in their anxiety to obtain civil rights, were ready to sacrifice the integrity of the faith. Mr. Milner at once took a decided stand, and by his vigorous pen aided the cause of orthodoxy and discipline in various



addresses and pamphlets. He also wrote an elaborate *History of Winchester*, which has always maintained a high reputation, and in which he establishes historic truth in many points where prejudice had obscured it. Dr. Sturges, Prebendary of Winchester, assailed Milner's work in his *Reflections on Popery*. Milner replied in his *Letters to a Prebendary*, which startled England by their erudition, power, and fearlessness.

On the 1st of March, 1803, Pope Pius VII. appointed this learned, zealous, and able priest Bishop of Castabala *in partibus infidelium* and Vicar Apostolic of the Midland District of England. He was consecrated in a beautiful chapel which he had erected at Winchester. His diocese, though large, contained comparatively few Catholics, being fewer than either the London or Northern District, and the Catholics in all England being estimated at the time only 70,000. There was not a chapel in his district where High Mass was ever celebrated, and vestments were so scarce that there was not a cope to be found.

As a bishop he was active and zealous; he restored harmony in his diocese, and recalled some of the clergy who were led astray by the temporizing Committee.

He opposed the idea of giving the government the nomination of Catholic bishops, or even a veto power over it, and, being thus a co-adjutor of the Irish bishops, visited the sister-island and published a work worthy of an antiquarian and bishop.

His firmness received the highest approval from the Irish hierarchy and the Irish Catholic Board, though the English Catholic Board, to its own disgrace, expelled him in 1823. At Rome, however, he was received by the Pope with every honor.

In 1818, he published his *End of Controversy*, a work of many years' study. He followed it in 1822 by a vindication no less able.

In 1826, he declined rapidly, and he prepared for death with touching piety and resignation. He died April 19, at the age of 73.

THE city of Wheeling was so called after a Catholic priest of the name of Whelan, who, at the beginning of the century, officiated in Western Pennsylvania and Virginia, and, having by holy baptism relieved a child regarded by all as possessed, the father of the child gave the name of Whelan to the town.

HOWITT says: "In 1563, the wife of Dean Whittingham, a sister of Calvin, excited her zeal in having monuments defaced (in Durham Cathedral, England), funeral brasses torn up, and stone coffins and holy-water stoups converted into troughs for curing her bacon and other domestic uses."

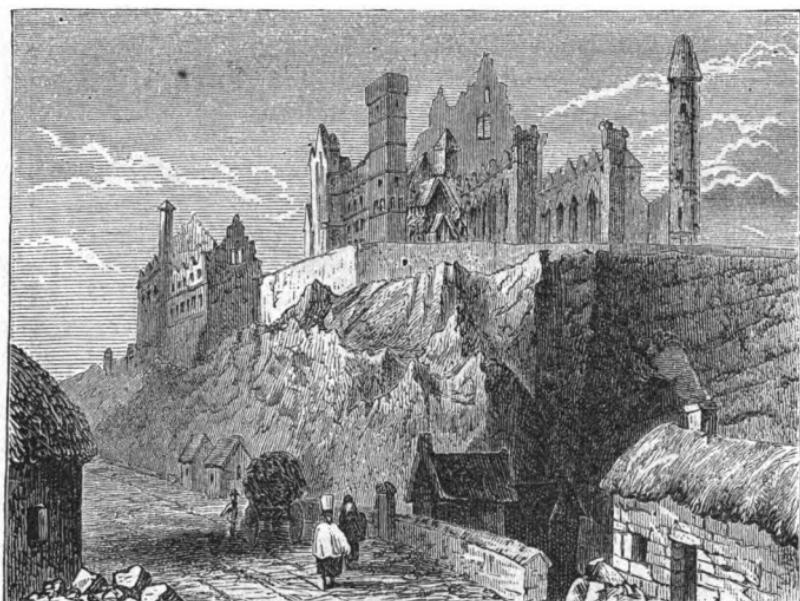
PIUS IX. AS A BUILDER.

THE Roman correspondent of a French paper says, in a recent letter: "In the morning walks I have lately taken to distract my mind from Paris news, I have, thanks to the Commune, thoroughly studied two hundred and seventy churches and oratories, of which one hundred and thirty are convents. Now, what I saw of Pius IX.'s works in these walks is truly extraordinary. He has made, or helped to make, the Piazza Pia and the Piazza Mastai. The public garden of Montorio and the splendid tobacco-manufactory below it are his work. His name is on several baths and wash-houses, workmen's lodging-houses, and four or five asylums for young girls. He has restored the hospital of Santo Spirito, and the Emporio, an ancient port of the Tiber, still full of the marbles which were sent up to the emperors and prefects from Lucca, Africa, and the East. In short, Pius IX., without feverish activity or talkative fussiness, has been an excellent promoter of useful public works. But he is most remarkable as a restorer of churches. Some five or six popes have been noted for reconstructing ruined churches. Adrian I. is especially eminent in this respect. I think that the memory of Pius IX. will deserve equal honor. He has restored, repaired, and adorned about twenty churches. In these great restorations there is a popular tendency which none of his flatterers in ordinary have brought forward, but which I notice. In almost all the populous districts there are baths and wash-houses by Pius IX., an orphanage by Pius IX., or the principal church repaired by Pius IX. Thus, San Nicolo in Carcere, Santa Maria in Monticelli, San Angelo in the Fish-market, etc., may now be admired in their renewed splendor. St. Paul without the walls is completed. Two other extra-mural basilicas—St. Agnes and St. Lawrence—have been restored in the most perfect taste. St. Lawrence restored, the beautiful column before the church, and the large new cemetery by its side, would be sufficient to mark a reign, but this is not the tenth part of Pius IX.'s material works. He has left his name everywhere. He has inscribed it on all the stones removed at his will."

THE eleven largest libraries in the United States, with the number of books in each, are as follows: Library of Congress, 183,000; Boston Public Library, 153,000; Astor Library, New York, 138,000; Harvard Library, Cambridge, 118,000; Mercantile Library, New York, 104,500; Athenaeum Library, Boston, 100,000; Philadelphia Library, 85,000; New York State Library, Albany, 76,000; New York Society Library, 57,000; Yale College Library, 50,000; Georgetown College, 40,000.

THE ROCK OF CASHEL.

It is a common and, therefore, an accepted fallacy that the stone churches, castles, and fortifications, the remains of which are to be found so plentifully in Ireland, are, with the exception perhaps of the Round Towers, of Norman origin; and as a consequence, the ancient Irish had neither the art to design nor the skill to execute permanent buildings worthy the attention of scientific antiquarians. A moment's contemplation of the ruins which crown the famous Rock of Cashel in the County of Tipperary will at once satisfy the most sceptical that this opinion, like



so many others relating to Ireland, founded in ignorance or prejudice, is without the slightest foundation. The *débris* of the buildings still existing there, cathedral, chapels, fort, and palace, the likeness of which are presented in the accompanying engraving, owe nothing to Anglo-Norman civilization; their conception having been altogether anterior to the advent of those enterprising filibusters, and their execution the work of men who were ever actively hostile to foreign interference.

Nature as well as art designed the Rock of Cashel for the site of a princely residence, and for a temple of worship. Before the introduction of Christianity, the sovereigns of Munster were crowned on its height, and King Ængus received baptism there from the hands of the Apostle of Ireland; and in honor of the glorious event one of the successors of that monarch, Cormac MacCullinan, in A.D. 803, erected a church on its

summit. In 990, the warrior Brian, with a strategic eye to the consolidation of his own power and the extirpation of the Danes, fortified the place; in 1127, Cormac McCarthy built the chapel still known by his name, and in 1169, the very year of McMorrough's treason, the cathedral erected by Donald O'Brien, King of Munster, was consecrated. Both those buildings are of most enduring limestone of the neighborhood, and have defied the ravages of war, time, and the more destructive attacks of curiosity seekers. The style of architecture has been called by superficial writers, Saxon, Norman, or Romanesque, as ignorance or prejudice dictated, but we fail to find in our examination of those supposed orders any resemblance to the ornate arches, groins, and traves of Cashel's



churches, which were evidently the work of native and original artists. The Cathedral of St. Patrick measures in length, from east to west, two hundred and ten feet, and from north to south, through the transepts, one hundred and seventy, having a square tower in the centre. The chapel is about fifty-three feet in length, without lateral aisles or transepts, flanked by two towers, the doorway being one of the finest specimens of what is called zigzag ornamentation extant. The Round Tower, seen to the right, is about twenty feet in diameter at its base, and rises to the height of over ninety feet.

The historical associations of the Rock of Cashel are of the most interesting kind. Synods have been held on it, and kings, from Henry II. to Robert Bruce, have been its guests. Great earls of the Pale and Irish

chieftains like Hugh O'Neill have sought its walls in hostility or in devotion. While the smoke of battle has often been wreathed around its crumbling and granulated steeples and turrets, still it stands a monument of Catholic faith and foreign vandalism. At the Reformation it passed, of course, to the "king's bishops," of whom Miler Magrath was the worthy representative in Munster, and, having no congregation to put inside St. Patrick's walls, they were of course allowed to crumble into decay. In the middle of the last century his worthy successor, Archbishop Price, actually stripped off the roof and converted it into cash, since when the magnificent old structure has been fast falling a prey to the elements and the wandering tourist.

However, we are glad to say that, taking advantage of the provisions of the Church Disestablishing Act, the Catholics of Ireland are endeavoring to obtain the possession of these invaluable national relics, and there is no reason to fear that their design to restore them will be defeated. We know of nothing that would be more grateful to the hearts of Irish Catholics in this country and their descendants, no revenge so sweet and yet so consistent with Christian charity, than the restoration of the temples of the living God to their pristine grandeur as they stood in the Island of Saints. Cashel of the Kings will before long, we hope, be called Cashel of the Bishops, and the toiler in the golden vale of Munster will once more behold the cross on high as it shone before Norman ever visited his shores.

"Bob, why don't you go to work, and not be such a vagabond?"

"What, work before breakfast?"

"Well, work after breakfast, then."

"Pshaw, it is only a little while before dinner."

"Work, then, between your breakfast and dinner, and between dinner and supper."

"No; I read in a doctor book that it is unhealthy to work between meals."

Two ladies in New York were talking about the sparrows and their usefulness in ridding the city of the canker-worms which used to be such a nuisance. One said that the noisy chirping of the sparrows early in the morning, when she wanted to sleep, was as great an evil as the worms; the other disagreed. Just then a gentleman came in and was appealed to: "Mr. A., which do you think the worse—sparrows or worms?" He immediately answered: "I don't know; I never had sparrows."

THE DOCTORS OF THE CHURCH.

THERE are, says Pope Benedict XIV., doctors *in* the Church, and doctors *of* the Church. The former are many, the latter very few. So copious has been upon them the outpouring of the spirit of wisdom and understanding, so eminent their erudition, so signal and universal the services they have rendered to the Church, that she salutes them in her Liturgy with these words: O Doctor optime, Ecclesiae sanctæ lumen, "Oh ! excellent Doctor, Light of the Holy Church. "The Creed is, therefore, sung in the Mass of their festivals as in that of apostles and evangelists. In 18 centuries this title had only been conferred upon 17 ; and St. Alphonsus Maria de Liguori, Bishop of St. Agatha, in the kingdom of Naples, and Founder of the Congregation of the Most Holy Redeemer, and of the cloistered nuns of the same name, has, by a decree of Pius IX. on the 23d of March, 1871, been placed in the same rank in the church's Liturgy. The following is a list of the church's Doctors, arranged according to the date of their death :

A.D.	
368.	St. Hilary, Bp. of Poitiers.
373.	St. Athanasius, Patriarch of Alexandria.
379.	St. Basil, Archbp. of Cæsarea.
389.	St. Gregory Nazianzen, Patriarch of Constantinople.
397.	St. Ambrose, Archbp. of Milan.
407.	St. John Chrysostom, Patriarch of Constantinople.
420.	St. Jerome, Priest.
430.	St. Augustine, Bp. of Hippo.
450.	St. Peter Chrysologus, Archbp. of Ravenna.
	A.D.
460.	St. Leo, Pope.
504.	St. Gregory, Pope.
606.	St. Isidore, Archbp. of Seville.
1072.	St. Peter Damian, Card.-Bp. of Ostia.
1109.	St. Anselm, Archbp. of Canterbury.
1153.	St. Bernard, Abbot of Citeaux.
1274.	St. Thomas Aquinas, O.S.D.
1274.	St. Bonaventure, Card.-Archbp. of Albano.
1787.	St. Alphonsus de Liguori, Bp. of St. Agatha.



THE CASE IS ALTERED.—Edmund Plowden, a Catholic, was an eminent sergeant of the English bar. He was born in 1517, and was a favorite of Queen Elizabeth's. At one period of her reign it was unsafe for a Catholic priest to be in her kingdom; and the act of attending Mass was considered a crime meriting severe penalties. A person of evil designs informed Plowden, one day, that Mass was about to be celebrated in the neighborhood. Plowden attended, and was seen to use his Prayer-book and making the sign of the cross. He was soon summoned to answer for his misdemeanor. Being suspicious of foul play, Plowden cross-examined the witnesses, and, among others, the priest who officiated. He asked the latter if he would take his oath he was a priest. The answer was in the negative. "Then the case is altered," said Plowden. "No priest, no Mass, no violation of the law." "The case is altered, quoth Plowden," became a proverb.

MOTHER SETON.

MRS. ELIZABETH SETON, better known as Mother Seton, was born of American parents in the City of New York on the 28th of August, 1774. Her father was Dr. Richard Bayley, by whom she was brought up in the tenets of the Protestant Episcopalian Church, and in which she was at one time very highly esteemed, being a particular favorite of the Rev. Mr., afterwards Bishop, Hobart, who was leader of the Pietist party in her



native city. When between nineteen and twenty years of age, she married Mr. William Seton, and had five children, two sons and three daughters. In 1803, she accompanied, with their eldest daughter Anna, her husband to Italy for the benefit of his health; but he died soon after reaching Pisa, leaving his family unprovided for. The generosity of two exem-

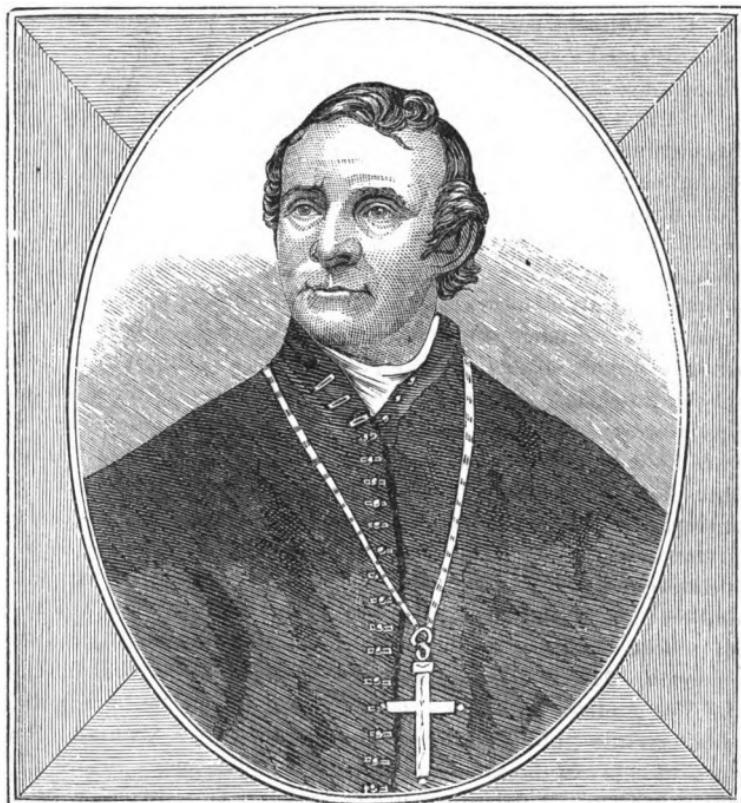
plary families, the Filicchis, relieved her distress, and became the means of dispelling doubts and prejudices and preparing the way for her reception into the Catholic Church. On her return to New York she had a severe struggle with herself, and much to suffer before taking that step which was to separate her from family and friends; but grace finally triumphed, and she was united to the true church on March 14, 1805, by the Rev. Matthew O'Brien, assistant-pastor of St. Peter's—the only place of Catholic worship in New York.

Mrs. Seton exerted herself for a support by teaching, and was consoled in the midst of many trials by the correspondence and favorable opinion of Bishop Carroll, and the Revs. MM. Matignon, de Cheverus, Dubourg, Tisserant, Hurley, and others who were laboring for God in Baltimore, New York, and Boston, and it was by their advice and the pecuniary assistance of Mr. Anthony Filicchi that she removed to Baltimore in 1808 and opened a school. There she was joined by two young sisters-in-law, Harriet and Cecilia Seton, who both died in the faith of the church. A convert of some fortune, a Mr. Cooper, was at that time preparing himself for the sacred ministry, and, wishing to distribute his money for charitable purposes, offered the sum of \$8,000 to Father Dubourg to commence an institution for the benefit of poor females; and between them it was resolved, with the approbation of the bishop, to form a community of Sisters of Charity. The establishment was begun near the village of Emmitsburg, in the northern part of the State, and Mrs. Seton was chosen to direct it. Several pious women had already joined her at Baltimore, so that subjects were not wanting to found a religious house; but it was two years before they obtained from France the rules and constitutions of St. Vincent de Paul. The place selected for the new institution received the name of *St. Joseph*, and was first occupied by Mrs. Seton and her companions on July 30, 1809. They suffered many privations in the beginning, but succeeding years saw the growth and prosperity of their foundation, which, in course of time, sent out subjects to open houses in other parts of the United States.

Mrs. Seton remained at the head of this community until her death, on January 4, 1821. She had been preceded to the grave by her two sisters-in-law and two of her daughters, Anna and Rebecca. One daughter, Catharine, yet survives, but her sons are dead. This worthy lady was not gifted with genius or extraordinary talents; she made, however, by God's assistance the best use of what she had received, and became an instrument of immense good to the church, leaving also a name that is everywhere in this country revered by Catholics. Her life has been ably written by Rev. Dr. White, and published by Murphy & Co., Baltimore. A collection of her letters and papers in two volumes edited by her grandson, Monsignor Seton, D.D., has been published by P. O'Shea, New York.

ARCHBISHOP HUGHES.

THE Most Rev. John Hughes, first Archbishop of New York, was born at Annaloghan, near the market-town of Augher, County Tyrone, Ireland, on the 24th of June, 1797. He was the son of a farmer in moderate circumstances, and was sent to school near his native place with a view to his entering the priesthood. Family misfortunes interrupted his studies when he was about eighteen years of age, and for a time he was



obliged to labor on his father's farm, besides working in the gardens of a neighboring country-gentleman. In 1816, his father emigrated to America, and settled at Chambersburg, Pa., and there John joined him the next year, and the rest of the family the year after. John first found work with a gardener and nurseryman on the eastern shore of Maryland, and afterwards worked successively at Chambersburg and Emmitsburg, turning his hand to almost any honest labor that presented itself. He had never lost sight of his vocation for the priesthood, and his object in

going to Emmitsburg was to be on the watch for an opportunity to enter the college of Mount St. Mary, then little more than a rude academy, under the charge of the Rev. John Dubois, afterwards Bishop of New York, and the Rev. Simon William Gabriel Bruté, afterwards Bishop of Vincennes. At last, in November, 1819, he was taken into the college, on condition of superintending the care of the garden in return for his board, lodging, and private instruction. Meanwhile, he gave every spare moment to his books, and at the beginning of the next fall term he was qualified to enter one of the regular classes. The friendship of Messrs. Dubois and Bruté proved of the highest advantage to him, and the saintly Dr. Bruté in particular was his intimate counsellor through life. He was ordained deacon in 1825, and on October 15, 1826, was advanced to the priesthood by Bishop Conwell, at St. Joseph's Church in Philadelphia. He was stationed first for a few weeks at St. Augustine's Church in that city, and then placed in charge of the mission of Bedford, Pennsylvania, but in January, 1827, he was recalled to Philadelphia, and appointed to St. Mary's Church, where an unfortunate schism had occurred through the misconduct of a suspended priest and a board of insubordinate lay-trustees. It was soon necessary to close the church altogether, and Mr. Hughes removed to St. Joseph's. He became highly popular as a preacher and noted as a controversialist. In 1829 he founded St. John's Orphan Asylum, and as early as this year he seems to have been unofficially proposed at Rome as Bishop of Philadelphia. The choice, however, fell upon the Rev. F. P. Kenrick. In 1831-2 Father Hughes built St. John's Church, which, under his pastorate, became the favorite Catholic church of Philadelphia, and was at that time by far the most elegant. It was soon after his removal to this church that he became involved in his first celebrated controversy with the Rev. John Breckinridge, a well-known Presbyterian minister. The dispute was carried on through the medium of letters, and as there was no Catholic paper whose columns could be used, as Mr. Breckinridge used *The Presbyterian*, Mr. Hughes established *The Catholic Herald* in January, 1833. The controversy excited a great deal of interest, and both sides were afterwards published by Father Hughes in a volume. An oral discussion between the same two champions took place before a Philadelphia young men's debating society in 1835, and was also published afterwards in book form. Meanwhile, Mr. Hughes had been suggested for the bishopric of Cincinnati, and it is said to have been only through a curious misunderstanding that he was not appointed. A year or two later his appointment as coadjutor to Bishop Conwell and administrator of the diocese of Philadelphia was actually made out, but the choice was reconsidered; and in January, 1838, he was consecrated coadjutor to his old master, Dr. Dubois, in New York, with the title of Bishop of Basileopolis *in partibus*. Powers of administration were conferred upon him

in 1839, and on the death of Bishop Dubois, in December, 1842, he succeeded to the full dignity of Bishop of New York. His rule from the first was vigorous and active. He put down the pretensions of the lay-trustees at the Cathedral, at St. Peter's, and elsewhere, founded St. John's College at Fordham (1839), visited Europe to get money and missionaries for the diocese (1839-40), and on his return entered into the movement already started by the Catholics of New York to obtain a share of the common-school fund for the support of their schools. He discussed the whole question in a memorable debate before the Common Council (October 29 and 30, 1840), in which he opposed alone eminent counsel representing the Public School Society, and five prominent clergymen from various Protestant denominations. Defeated by the Common Council, he carried the question to the Legislature, and it became an issue in the next election (1841), when the bishop caused the Catholics to nominate a ticket of their own. The result of the agitation was the overthrow of the Public School Society, and the establishment substantially of the system which now prevails. At the time of the Native American riots in Philadelphia (1844), when there was danger of similar disturbances in New York, the Bishop prepared to defend the churches by force, and compelled the Mayor to act so vigorously that the rioters were intimidated. Meantime he established schools, continued his battles with unruly trustees, introduced the Jesuits, the Christian Brothers, and other societies, and carried on a number of controversies in the newspapers. During the war with Mexico, President Polk proposed to send him as a special peace envoy to the Mexican republic, but he refused the mission. In 1850 he was appointed archbishop, and the United States minister at Rome was instructed from Washington unofficially to urge his creation as cardinal. He had a famous controversy with the Hon. Erastus Brooks respecting the titles to church property (1851), began the new St. Patrick's Cathedral (1858), published a pastoral letter on the temporal power (1860), and at the beginning of the civil war was frequently consulted by President Lincoln and Secretary Seward. In 1861 he was sent by the government on a special mission to Europe, to counteract the influence of the Confederate agents abroad ; he visited Paris, Rome, and Ireland ; had a long and interesting private interview with the French Emperor and Empress ; and after his return, in 1862, an official intimation was conveyed to the Holy See that the President would be greatly pleased to see him made a cardinal. During the draft riot in New York, in 1863, he made a speech to the people, at the request of Governor Seymour, to dissuade them from violence. His health was very much broken at this time, and he appeared but once or twice afterwards in public. He died January 3, 1864, and was buried at the Cathedral, with extraordinary honors, on the 7th, the courts and public offices being closed on the day of the funeral, and the Legislature and Common

Council passing resolutions of sorrow and condolence. His life has been written by Mr. J. R. G. Hassard, of New York, and published by the Appletons. His complete works, containing "The School Question," Lectures, Letters, Sermons and Speeches, all except his *Controversy* and *Discussion* with Breckinridge, are published in two volumes 8vo., by The Catholic Publication Society, New York; the *Controversy* and *Discussion* having been already published in separate volumes,

GERMANS IN THE UNITED STATES

THE total number of persons born in Germany residing in the United States is 1,690,533, distributed as follows: Alabama, 2,482; Arkansas, 1,563; California, 29,701; Connecticut, 12,443; Delaware, 1,142; Florida, 597; Georgia, 2,761; Illinois, 203,758; Indiana, 78,000; Iowa, 66,162; Kansas, 12,775; Kentucky, 30,318; Louisiana, 18,933; Maine, 508; Maryland, 47,045; Massachusetts, 13,072; Michigan, 4,443; Minnesota, 41,364; Mississippi, 29,609; Missouri, 113,618; Nebraska, 10,954; Nevada, 2,181; New Hampshire, 436; New Jersey, 54,000; New York, 316,902; North Carolina, 904; Ohio, 182,897; Oregon, 1,875; Pennsylvania, 60,146; Rhode Island, 1,201; South Carolina, 2,751; Tennessee, 4,539; Texas, 23,985; Vermont, 370; Virginia, 4,050; West Virginia, 6,232; Wisconsin, 162,314; Arizona, 379; Colorado, 1,456; Dakota, 563; District of Columbia, 4,920; Idaho, 299; Montana, 1,233; New Mexico, 582; Utah, 358; Washington Territory, 645; and Wyoming Territory, 652.

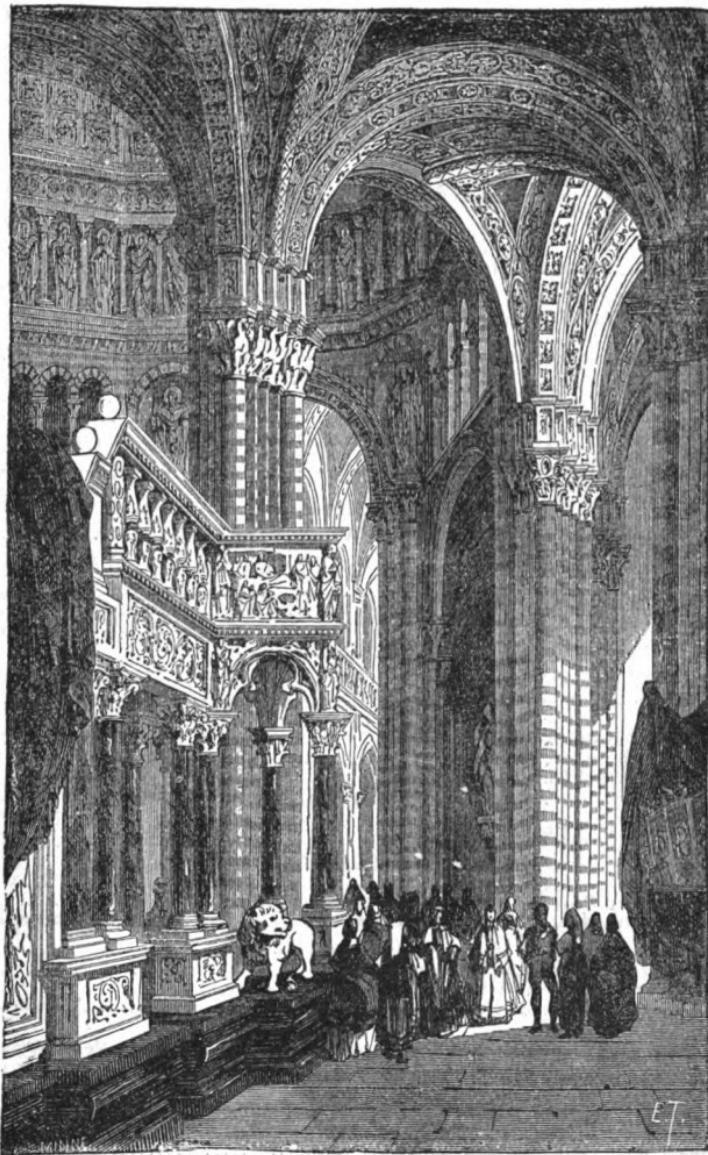
THE oldest example known of harmony in music is in the treatise of a learned monk, Hucbald, of St. Amand in Flanders, who lived between 840 and 930, and was an earnest student of Greek music. His art was to add to the tenor a second part like it, but four or five notes higher, or add a third to run with the upper melody in the octave beneath. This invention was called the organum.

THE FIRST PRIVATE LIBRARY IN ENGLAND.—Richard de Bury, Bishop of Durham, Chancellor and High Treasurer of England, so early as 1341, raised the first private library in that country. He purchased thirty or forty volumes of the Abbot of St. Albans for fifty pounds weight of silver, and afterwards composed a treatise on his love of books, which he called *Philobiblion*.

THE early discoverers who visited the present site of Brooklyn called the island "The Isle of the Holy Apostles."

THE CATHEDRAL OF SIENNA.

THE Cathedral of Sienna dates from the eleventh century, though the interior, of which we give an engraving as it now stands, belongs to a



later epoch—1356. It is situated most advantageously on the highest point of the city. Tradition says it is built on the site of a temple of

Minerva. The designs of the renowned façade are by Nicolò da Pisa. The whole cathedral is rich in marbles, mosaics, statues, and every variety of the highest types of art, while, above all, towers the wondrous dome, the cross on whose summit reaches 387 feet from the ground. In the chapels on each side of the choir there are two paintings of seventeen pieces by Buoninseen, each representing a scene in the life of our Lord. The whole edifice might be called an epitome of the best works of many of Italy's best artists. The choir books are still carefully preserved, with their illuminations marvellously fresh and uninjured.

FRENCH DYNASTIES AND SOVEREIGNS.

The Merovingians.

Clovis, "The Hairy," King of the Salic Franks.....	428
Childeric III., last of the race.....	737

The Carlovingians.

Pepin, "The Short," son of Charles Martel.....	752
Charlemagne, The Great, Emperor of the West.....	768
Louis V., "The Indolent," last of the race.....	986

The Capets.

Hugh Capet, "The Great".....	987
Charles IV., "The Handsome".....	1322

House of Valois.

Philip VI. de Valois, "The Fortunate".....	1328
Henry III., last of the race.....	1574

House of Bourbon.

Henry IV., "The Great," King of Navarre.....	1589
Louis XIII., "The Just".....	1610
Louis XIV., "The Great," Dieudonne.....	1643
Louis XV., "The Well-beloved".....	1715
Louis XVI. (guillotined January 21, 1793).....	1774
Louis XVII. (never reigned).....	1793

The First Republic.

The National Convention first sat.....	September 21, 1792
The Directory Nominated.....	November 1, 1795

The Consulate.

Bonaparte, Cambacérès, and Lebrun.....	December 24, 1799
Bonaparte, Consul for 10 years.....	May 6, 1802
Bonaparte, Consul for Life.....	August 2, 1802

The Empire.

Napoleon I.....	May 13, 1814
Napoleon II. (never reigned) died	July 22, 1832

The Restoration.

Louis XVIII.....	May 2, 1814
Charles X., dep. July 30, 1830, died November 6, 1836.....	1824
Heir-expectant, Henry, Duc de Bordeaux.....	September 29, 1820

The House of Orleans.

Louis Philippe, King of the French.....	1830
(Abdicated February 24, 1848, died August 26, 1850.)	

Second Republic.

Provisional Government formed.....	February 22, 1848
Louis Napoleon elected President.....	December 19, 1848

The Empire Revived.

Napoleon III. elected Emperor.....	November 22, 1852
(Deposed September 4, 1870.)	

Heir, Napoleon Eugene Louis, born.....	March 16, 1856
Com. of Public Defence (Gen. Trochu, Jules Favre, and M. Gambetta) ... Sept. 4, 1870	

M. Thiers, Provisional President.....	February 16, 1870
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THE RT. REV. JAMES DOYLE, D.D.

DURING the ten or twelve years' agitation that preceded the emancipation of the Catholics of Great Britain and Ireland, there were few men better known than this celebrated prelate, who over the signature of "J. K. L," in the Dublin *Evening Post*, then the organ of the oppressed people, constantly poured forth torrent-like a flame of eloquence, invective, logic, and argument of the soundest and more convincing order. At first it was known but to a confidential few who was the real author of those bold letters which spared neither churchman nor politician, but



it soon, however, became generally acknowledged that they were the productions of the young Bishop of Kildare and Leighlin, who, at the early age of thirty-three, assumed the mitre in Carlow, on the 14th of November, 1819. Like his parents, James Doyle was a native of New Ross, in the county of Wexford, and, though but a child when the gallant people of that section made such a singularly brave and, for a time, successful stand against the enemies of their liberties and altars, the impressions

then produced on his mind were lasting, and their effects may be discerned in every page of his writings and addresses.

At an early age the future bishop was sent to Coimbra, in Portugal, where he studied many years for the ministry with marked success. The Sacred Scriptures, canon law, and languages were his favorite studies, but he carried his researches still farther and perhaps to a somewhat dangerous extent. "I read attentively the history of the ancient philosophers as well as law-givers," he tells us in one of his letters, "and discovered that all of them paid their homage to her (religion) as the best emanation of the one supreme, invisible, and omnipotent God." With a mind thus thoroughly stored and fortified, he was duly ordained, and returned home in 1812 to fill the chair of moral and natural philosophy in Carlow College.

On the death of Bishop Corcoran he was unanimously recommended to the Holy See as a fitting successor by the priests of the united dioceses of Kildare and Leighlin, a selection which, unknown to them, had already been made by the suffragan bishops and the metropolitan. Such a high and unusual testimony of character could not fail to have given satisfaction to the Sovereign Pontiff, who at once signified his approbation, and, upon his consecration by Archbishop Murray, the new prelate entered on the performance of his duties with his usual energy and spirit of order. He preached incessantly in Carlow or during his rural visitations, and endeavored by his personal example and conversation to promote the influence and spread the teachings of the church. As an Irishman and a Catholic he was naturally opposed to Orangeism, but he reserved his most urgent appeals and most forcible animadversions for those who, in the name of nationality and religion, banded themselves in secret societies under the title of "Ribbonmen" to oppose it.

His reputation as a scholar and as a leader among the people soon became general, and in March, 1825, he, with four other members of the Irish hierarchy, was summoned before a committee of both houses of Parliament to give testimony on the condition of the country, and to explain to the Protestant magnates of the empire what the Catholic Church really taught her children, and how much obedience was demanded of them by the much maligned and dreaded Pope of Rome. His replies were simply admirable.

The busy polemical and political discussions which immediately preceded the repeal of the penal statutes in 1829 found him always ready and efficient, both by voice and pen, in the advocacy of civil and religious liberty. The Catholic Association had in him an earnest and untiring supporter, and the great O'Connell, with whom he occasionally differed in minor points, always regarded him as his most valuable co-worker. The Emancipation Bill having passed, Dr. Doyle withdrew to a great

extent from public life, only emerging from his retirement when the tithe question became prominent or the first whisperings of the repeal movement began to stir the populace. His position on both questions was of course that of a thorough nationalist, though the latter he thought rather premature. The affairs of his diocese and the promotion of educational and industrial schemes among his flock seem to have absorbed most of his attention, and his health, never very robust, was beginning to show signs of decay. So convinced was he that his life was drawing to a close, that, early in 1834, he addressed a letter to the Holy Father asking permission to convene his clergy for the purpose of appointing a coadjutor. The request was granted, and on the 13th of June following he breathed his last without any symptoms of physical pain, and after receiving the last rites of the church of which he had been ever the faithful servant and unswerving champion. His body rests in the vaults of the splendid Cathedral of Carlow, which was erected through his means and under his supervision, and now forms his appropriate monument. His *Life, Times, and Correspondence*, by W. J. Fitzpatrick, is published in 2 vols. 8vo, by Patrick Donahoe, Boston.

AN OLD HYMN.

FATHER HUSENBETH sends to *Notes and Queries* the following version of a hymn said before going to bed, when England was Catholic :

" Tired am I, and seek repose ;
Both my weary eyes I close :
Father ! watch above my head,
Let thine eyes be o'er my bed.

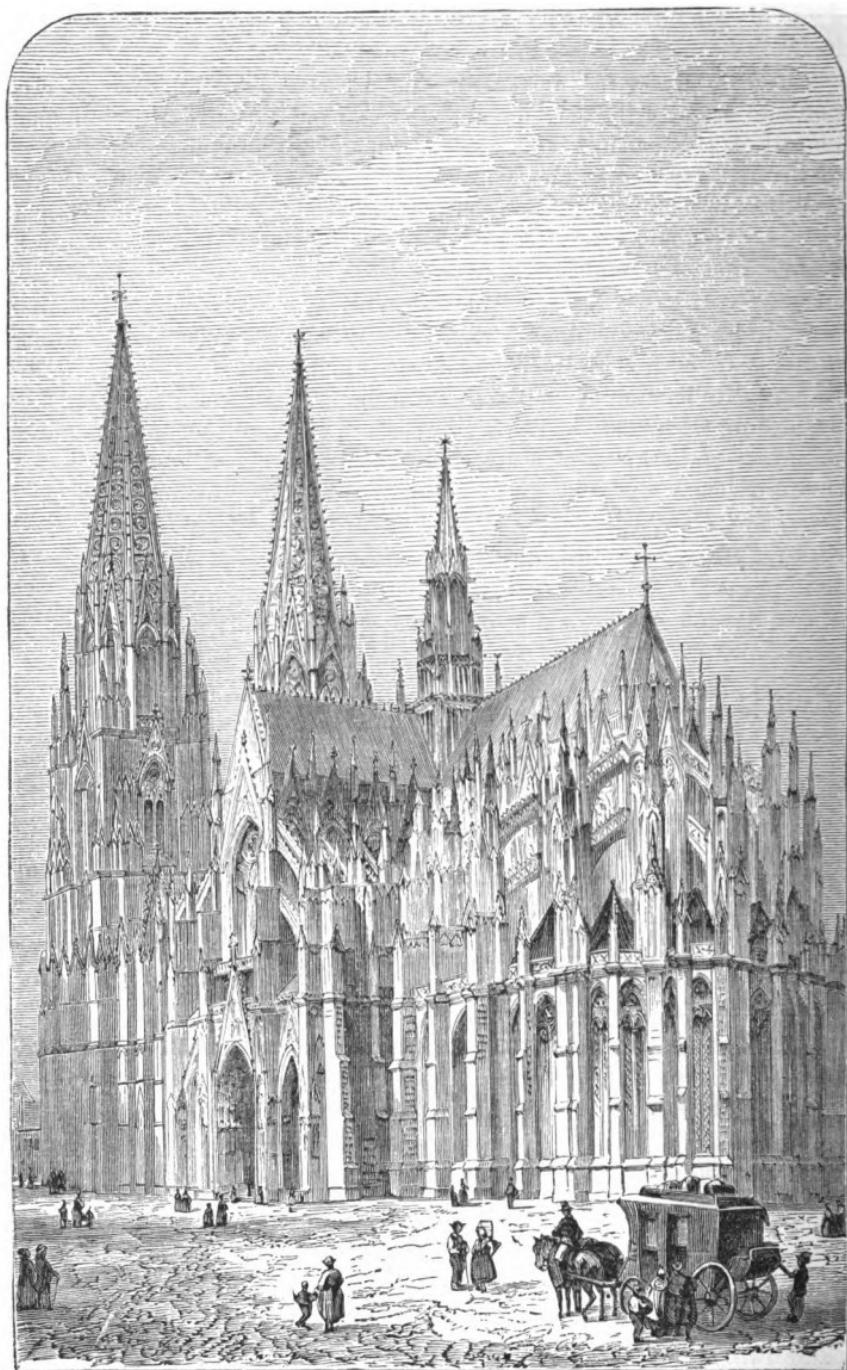
" Have I evil done this day ?
See it not, dear God, I pray !
Thy rich grace, and Jesu's blood,
Wash all stains with crimson flood.

" Near and dear to me may those
In thy hand, O God ! repose :
Small and great, let all to thee,
God of all, commended be.

" Oh ! relieve the aching breast,
Close the humid eyes to rest ;
Let the moon from heaven look down,
Silent, slumbering men to crown.

THE BISHOP OF MONTREAL had prohibited dancing. Two officers, wishing to obtain permission to dance the polka at a military ball, danced it together to show the Bishop how it was done. After the exhibition, the Bishop gave his permission in these terms : " You can dance the polka as long as you please—with each other ! "

AFTER the conversion of Frederick Lucas, the distinguished English lawyer, he met John Bright, who said to him : " Well, Frederick, how dost thou like thy new superstition ? " " Better, John," replied Lucas, " than I liked our old hypocrisy."

*Cologne Cathedral.*

COLOGNE CATHEDRAL.

THIS is one of the most imposing structures in Europe. It was begun in 1248, during the reign of the Elector and Archbishop of Cologne, Conrad of Hochstedten, and, with occasional interruptions, the structure has slowly advanced for the past six hundred years. The illustration shows the building finished according to the modern architects. The original architect is unknown. The length of the cathedral is 511 feet, breadth 231 feet, and the height of the towers when completed will be 500 feet. Externally, it has a double range of flying buttresses and intervening piers, and a perfect forest of pinnacles. Within the last few years, great efforts have been made to complete this noble structure. Our new St. Patrick's Cathedral, New York, is designed somewhat after the plan of Cologne Cathedral.

EXPENSE OF OUR WARS.

THE cost of the Revolutionary war was \$135,193,703. The public debt, January 1, 1791, was \$75,746,111 30. This sum includes the debts of the several States assumed by the United States to the amount of \$17,408,746 97. At the close of the war of 1812, the public debt was \$132,103,472 87. At the close of the Mexican war, the public debt was \$82,000,000; and at the close of the Rebellion, July 1, 1865, it was \$2,682,593,026 50.

DATES OF PIGNITIES.

THE first English Duke was Edward the Black Prince, in 1337. The title of Marquis was first bestowed by Richard I. on Robert de Vere, in 1386. The Saxon titles of Alderman or Earl, and Thane, were changed into Earl and Baron by William I. The title of Viscount was long in use in France before it was bestowed on any person in England; the first person who held it was John Beaumont, in 1440. The order of Baronets was established by James I. in 1611, and exists only in the British dominions.

TAKE an example from the roses
Who live direct on sun and dew ;
They never question after Moses,
And why in Heaven's name should
you ? —Oriental Poetry.

A thousand years a poor man watched
Before the gate of Paradise ;
But while one little nap he snatched,
It oped and shut. Ah ! was he wise?"
—Alger, *Poetry of the East.*

"ONE thing is very certain—that no man ever yet confessed his sins truly, and took counsel of a Christian father or adviser, but he was at once a happier and a better man for it."—Says Rev. Thomas K. Beecher (*Henry Ward's brother*).

NATIVES OF IRELAND IN THE UNITED STATES.

THE total number of persons born in Ireland and residing in the United States according to the last census is 1,855,779, distributed as follows: Alabama, 3,893; Arkansas, 1,428; California, 54,421; Connecticut, 70,630; Delaware, 5,907; Florida, 737; Georgia, 5,093; Illinois, 120,162; Indiana, 28,698; Iowa, 40,124; Kansas, 10,940; Kentucky, 21,642; Louisiana, 17,068; Maine, 15,745; Maryland, 23,630; Massachusetts, 216,120; Michigan, 42,013; Minnesota, 21,746; Mississippi, 3,359; Missouri, 54,983; Nebraska, 4,999; Nevada, 5,035; New Hampshire, 12,190; New Jersey, 86,784; New York, 528,806; North Carolina, 677; Ohio, 82,674; Oregon, 1,967; Pennsylvania, 235,750; Rhode Island, 31,534; South Carolina, 3,262; Tennessee, 8,048; Texas, 431; Vermont, 14,080; Virginia, 5,191; West Virginia, 6,832; Wisconsin, 48,479; Arizona, 495; Colorado, 1,685; Dakota, 888; District of Columbia, 8,218; Idaho, 986; Montana, 1,635; New Mexico, 543; Utah, 502; Washington Territory, 1,047; and Wyoming Territory, 1,102.

THE STATES OF EUROPE—AREA AND POPULATION.

	SQ. MILES.	INHABITANTS.		SQ. MILES.	INHABITANTS.
Russia (without Finland).....	1,907,100	69,364,541	Danubian Principalities.....	46,859	4,605,570
Austro - Hungarian Monarchy.....	240,381	35,943,592	Portugal.....	34,500	3,995,753
German Empire.....	210,226	40,106,900	Servia	21,210	1,306,694
France.....	204,081	36,594,845	Greece.....	19,353	1,457,894
Spain.....	195,607	16,835,395	Switzerland.....	15,722	2,669,091
Sweden.....	170,634	4,168,882	Denmark.....	14,734	1,784,741
Finland.....	145,316	1,830,853	Netherlands.....	12,680	3,688,337
Turkey (in Europe).....	133,985	10,510,000	Belgium.....	11,373	5,021,336
Great Britain and Ireland.....	120,760	31,817,108	Montenegro.....	1,719	100,000
Norway.....	120,295	1,729,691	Luxemburg.....	999	199,958
Italy.....	114,389	26,775,000	Andorra.....	144	12,000
			Liechtenstein.....	62	8,350
			San Marino.....	22	7,303
			Monaco.....	6	3,127

A FEW years ago, a gentleman who had lost his nose was invited out to tea. "My dear," said the good lady of the house to her little daughter, "I want you to be very particular and to make no remark about Mr. Jenkins's nose." Gathered around the table, everything was going well; the child peeped about, looked rather puzzled, and at last startled the table: "Ma, why did you tell me to say nothing about Mr. Jenkins's nose? He hasn't got any."

MAN judges of our motives by our actions. God judges of our actions by our motives.—*Dream of Rajah.*

LIFE.

MRS. H. A. DEMING, of San Francisco, is said to have occupied a year in searching for and fitting together the following thirty-eight lines from thirty-eight English and American poets. The author's names are appended:

Why all this toil for triumphs of an hour?¹
Life's a short summer—man a flower;²

By turns we catch the vital breath, and
die—³

The cradle and the tomb, alas! so nigh.⁴
To be is better far than not to be,⁵
Though all man's life may seem a tra-
gedy;⁶

But light cares speak when mighty griefs
are dumb—⁷

The bottom is but shallow whence they
come.⁸

Your fate is but the common fate of all;⁹
Unmingled joys, here, to no man befall.¹⁰
Nature to each allots his proper sphere,¹¹
Fortune makes folly her peculiar care.¹²
Custom does not often reason overrule,¹³
And throw a cruel sunshine on a fool.¹⁴

Live well—how long or short permit to
heaven;¹⁵

They who forgive most shall be most for-
given.¹⁶

Sin may be clapped so close we cannot
see its face—¹⁷

Vile intercourse where virtue has not
place.¹⁸

Then keep each passion down, however
dear,¹⁹

Thou pendulum betwixt a smile and
tear;²⁰

Her sensual snares let faithless Pleasure
lay,²¹

With craft and skill, to ruin and betray.²²

Soar not too high to fall, but stoop to
rise;²³

We masters grow of all that we despise.²⁴

Oh! then renounce that impious self-

esteem.²⁵

Riches have wings, and grandeur is a

dream.²⁶

Think not ambition wise because 'tis

brave;²⁷

The paths of glory lead but to the grave.²⁸

What is ambition? 'Tis a glorious cheat,²⁹

Only destructive to the brave and great.³⁰

What's all the gaudy glitter of a crown?³¹

The way to bliss lies not on beds of

down.³²

How long we live, not years, but actions

tell;³³

That man lives twice who lives the first

life well.³⁴

Make, then, while yet ye may, your God

your friend,³⁵

Whom Christians worship, yet not com-

prehend.³⁶

The trust that's given, guard, and to

yourself be just;³⁷

For, live how we may, yet die we

must.³⁸

¹ Young; ² Dr. Johnson; ³ Pope; ⁴ Prior; ⁵ Sewell; ⁶ Spenser; ⁷ Daniel; ⁸ Sir Walter Raleigh; ⁹ Longfellow; ¹⁰ Southwell; ¹¹ Congreve; ¹² Churchill; ¹³ Rochester; ¹⁴ Armstrong; ¹⁵ Milton; ¹⁶ Baily; ¹⁷ Trench; ¹⁸ Somerville; ¹⁹ Thomson; ²⁰ Byron; ²¹ Smollett; ²² Crabbe; ²³ Massinger; ²⁴ Cowley; ²⁵ Beattie; ²⁶ Cowper; ²⁷ Sir Walter Davenant; ²⁸ Gray; ²⁹ Willis; ³⁰ Addison; ³¹ Dryden; ³² Francis Quarles; ³³ Watkins; ³⁴ Herrick; ³⁵ William Mason; ³⁶ Hill; ³⁷ Dana; ³⁸ Shakespeare.

A QUAIANT old gentleman, of an active, stirring disposition, had a man at work in his garden, who was quite the reverse. "Jones," said he, "did you ever see a snail?" "Certainly," said Jones. "Then," said the old man, "you must have met him, for you never could overtake him."

THE CATHEDRAL OF CHARTRES, FRANCE.

THIS cathedral, one of the finest Gothic churches in Europe, stands on the site of the earliest Christian church. The present noble structure, which towers so grandly above the city, was begun in 1040 by Bishop Fulbert, after the destruction of his former cathedral by a conflagration caused by lightning. It took about one hundred and thirty years to complete it, though one spire was added much later. The widow of William the Conqueror covered the roof of the nave with lead.

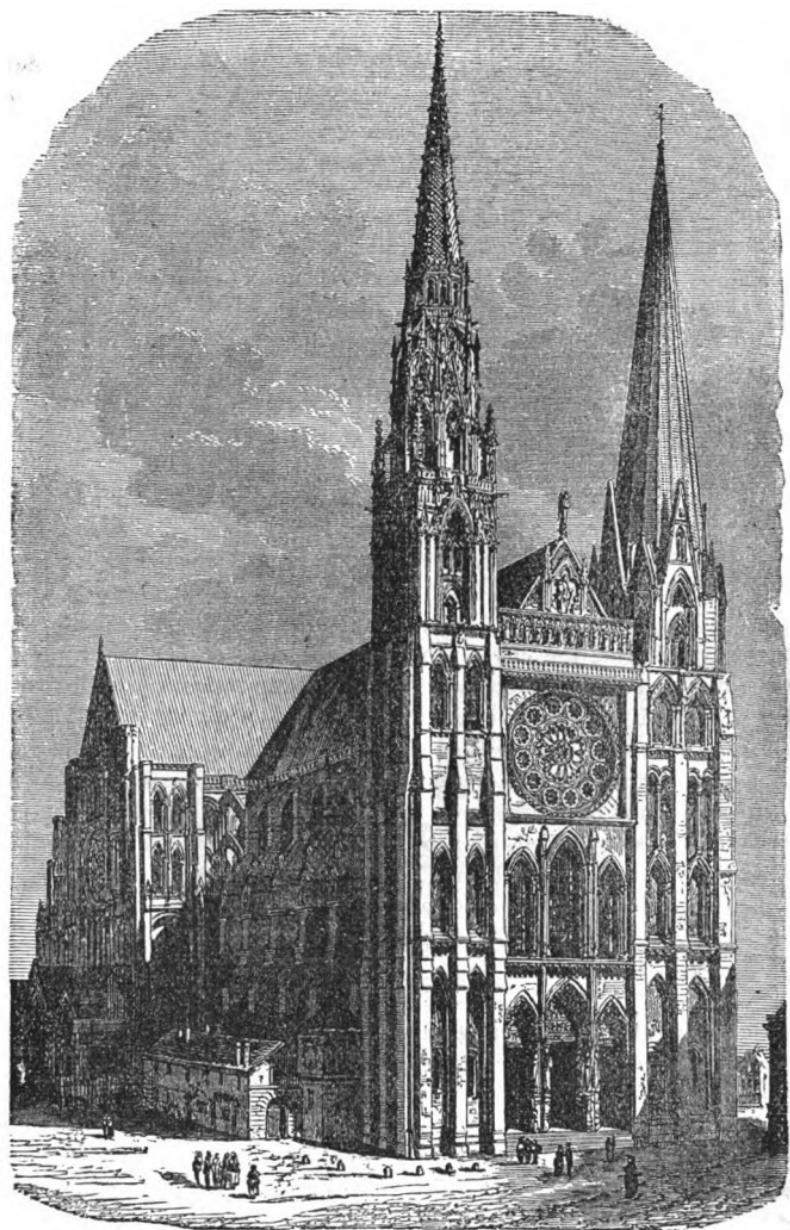
It was dedicated, Oct. 17, 1260, under the protection of the Blessed Virgin, by Peter de Marney, sixty-sixth Bishop of Chartres.

The steeples are 342 and 378 feet in height. It is profusely adorned within and without with statues, the whole number being 6,000. The length of this noble church is 396 feet, the width, within, 103 feet, the height 106. The rich portals, the beautiful stained-glass windows, and the exquisite choir, elaborate in its Gothic worth, and adorned with statues, make this church one of the finest in the world. Beneath the church is a crypt, where, before the coming of our Lord, the Druids offered up their rites and had a statue inscribed, "To her who is to be Virgin and Mother —*Virgini Pariturae*." For these reasons, the church erected on the spot, in 313, was dedicated to the Blessed Virgin, and has always been one of the most famous shrines of Our Lady. The noble Gothic church stands on a height overlooking the city, and its steeples can be seen thirty miles off. Here, in a rich shrine covered with plates of gold set with precious stones, was preserved a rich robe of ancient Babylonian workmanship, honored as having been worn by Our Blessed Lady herself. So great was the esteem in which it was held, that royal personages, when knighted, wore garments which had been laid upon this shrine. Richard Cœur de Lion, on receiving his knighthood, sent to Our Lady of Chartres a rich reliquary containing relics of St. Edward. The Normans attempted to carry off the shrine, but the people of Chartres made it their banner, and over the gate of the city set up the statue of Our Lady, with the inscription, "Tutela Carnutum."

At this ancient shrine are still preserved wampum belts, sent two centuries ago as offerings to Our Lady from the Huron and Abenaki Indians, and the church of Lorette, near Quebec, preserves the reliquary sent in return by the canons of Chartres. Beneath the church is a curious labyrinth, which has been a puzzle to antiquarians.

In June, 1836, considerable damage was done to this splendid cathedral by fire, but it was too noble a monument to allow to remain in a dilapidated condition, and the restoration was at once carried out, without regard to expense.

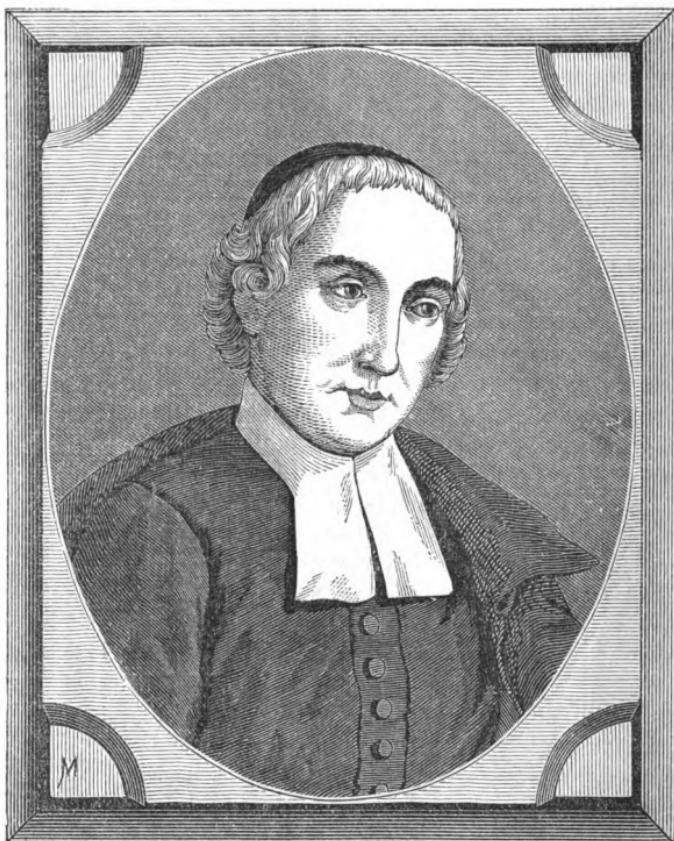
THERE is more fatigue in laziness than in labor.



The Cathedral of Chartres, France.

THE VENERABLE JOHN BAPTIST DE LA SALLE.

THE Venerable John Baptist de la Salle, founder of the Order of the Christian Brothers, was born at Rheims, France, April 30, 1651. At the age of seventeen he was made canon of the cathedral of his native city, where, after studying some time at the Sulpician Seminary, in Paris, he took the degree of Doctor of Divinity, and was ordained Priest in 1678.



He died on April 9, 1719, in the city of Rouen, aged 68, and was declared Venerable by Gregory XVI. on the 8th of May, 1840. We understand that on account of the numerous miracles wrought by his intercession his Beatification is soon expected.

Being exceedingly zealous for the Christian education of youth, and especially of the poorer classes, and finding himself obliged, so to say, to maintain several schools, to which he had given a helping hand, he set

to work with all his might to make those schools a success. He soon perceived the greatness of the work he had undertaken, and plainly saw that a new method of teaching had to be devised, one which would make a total change in all elementary teaching. He introduced the mutual-simultaneous method, the one now used by the Christian Brothers, and in some measure by many of the public schools throughout the world. By this method one teacher is able to do as much as four could do by the old or individual method. He also composed a treatise on school government which is the admiration of all who have read it ; and also founded the normal school.

To render his work permanent, after many trials and disappointments, he became convinced that it was necessary to found a religious congregation whose members would devote themselves exclusively to this object. His first idea was to form a mixed order of ecclesiastics and lay teachers, but he was soon convinced that those desirous of receiving orders considered teaching as a secondary affair only ; and do not set themselves to work at it as those who looked upon it as an employment for life. He therefore made a regulation that none of his religious should aspire to the ecclesiastical state.

Like all great benefactors of the human race, he met with the greatest obstacles and contempt, and often found himself on the point of losing all the fruits of his excessive labors. But, after many trials and disappointments, he succeeded in establishing the Christian Brothers, whose rules have been approved by Benedict XIII., and their congregation now numbers over 10,000 members, spread throughout the whole civilized world, having under their direction 1,130 schools, containing 370,488 pupils. They have also several first-class colleges, as those of Passy near Paris, Marseilles, Manhattan, St. Louis, Baltimore, Pass Christian, etc., etc.

As a Yankee, so 'cute, and Paddy, quite sly,
Were riding to town, they a gallows passed by.
Said the Yankee to Pat, " If I don't make too free,
Give the gallows its due, and pray where would you be ?"
Said Pat to the Yankee, " Sure, that's easily known ;
I'd be riding to town by myself all alone."

THE ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey ; but the idler, he said, gave him no trouble, as he bit the naked hook.

THE NEW POST-OFFICE, NEW YORK.

WE give an engraving of our new post-office, now in course of construction on the lower end of the City Hall Park. No public building was ever more needed than this, as the old dilapidated building, corner of Nassau and Cedar Streets, is better fitted for a stable than a post-office.

The new building was begun in November, 1869, and has now reached



the third story. It will be completed in 1873. It is built of granite, iron, and brick, and will be fireproof. The style is of the classical Italian Renaissance, Doric, with French roof. It covers over an acre of ground, and will cost \$4,000,000. It is to be five stories, including cellar and basement, which are 35 feet below the street. The height of first floor is 30 feet, second story 22.5 feet, third story 27 feet, and attic 17.5 feet. The frontage on Broadway is 270 feet; south front, 130 feet; Park front, 290 feet. The construction of the building keeps in constant employment over 1,500 persons. Mr. Mullett is the supervising architect.



WITH the Bible, I have wherewith to nourish my soul for a longer time than I shall be in prison, even if I must die here of old age.—*F. Alexis Clerc, S.J., martyr at Paris.*

ALMANACS.

THE first printed almanac is said to be that of George von Parbach, who lived at Vienna about 1460. A copy was found in a Jesuit library.

A second almanac, compiled by Johannis de Monteregeo, for the years 1475, 1494, 1513, with calculations of eclipses to 1530, which are printed in red and black, was printed according to some first at Buda in Hungary in 1474. John Muller, called Regeomontanus, or de Monteregeo, from being born at Königsberg, was a man of great learning, who was invited to Rome by Cardinal Bessarion and to Buda by Matthias Corvinus, King of Hungary. Sixtus IV. made him Bishop of Ratisbonne, and subsequently called him to Rome to aid in reforming the calendar. He is generally said to have died in 1476. His almanac seems to have been reprinted several times. Mr. Shea has a copy printed in 1489 with this colophon: *Kalendariū viri peritissimi magistri Johānis de Monteregeo explicit feliciter Erhardi ratdolt viri so lertis eximia industria: et mira imp'm ēdi arte: qua nup venetiis: nūc auguste vendelicor. excellit nolatissims. xij kal Aprilis 1489.* Copies of this were sold at the time, it is said, for ten golden crowns.

The Ordo was also one of the first works printed. The variation caused by the annual change of Easter-day led to the preparation of what are called Ordo Pie Recitandi Officium. Our English ancestors called these Pies, probably because the word pie was in red. Caxton's advertising placards of Pies still exist. These Ordos were among the very earliest printed books. They are terrible matter for printers, as the words are all contractions of Latin words. They were so hard to set that printers began to call any lot of type that fell into a heap *pie*, and so they call it to this day.

Since the Reformation, Catholic almanacs have been printed in one shape or another, but when the first appeared is not known to us. In our almanac of 1870, we described one for 1686 entitled "Kalendarium Catholicum for the Year 1686."

As all people could not read, either before or after the invention of printing, almanacs were devised that all could understand. Of this kind were the clog almanacs, square sticks of box or other hard wood, which were hung up in the parlor. The whole number of days of the year was represented by notches on the four edges, the holydays represented by well-known symbols, St. Andrew's Cross, St. Lawrence's Gridiron, St. Catharine's Wheel. The feasts of Our Lady were all represented by her Sorrowful Heart, and some of our modern wiseacres ventilate their ignorance by trying to discover why.

The early Catholic missionaries in Canada made on flat boards almanacs for their converts starting off into the woods for their periodical hunts. These showed the twelve months, with a hole for each day, and

some symbol for Sundays, holydays, and fast or abstinence days. Each night the peg was set for the following day, and in this way they kept the run of the ecclesiastical year.

The Rev. Eugenc Vetromile, missionary of the Abenakis in Maine, has for several years printed an almanac of this kind for his Indians, and a most curious article indeed is his SANDE AWIKHIGAN, undoubtedly the first illustrated Catholic almanac printed in our country.

OLD CATHOLIC PROVERBS AND SAYINGS.

It was once considered wrong to marry on Holy Innocents' day, because it commemorates the slaughter of children by Herod.

And wrong to wed on St. Joseph's day, the model of continence.

The twenty-fifth of January, the Festival of the Conversion of St. Paul, was once a great day for weddings in England, and perhaps still.

"If the day of St. Paul be clear,
Then shall betide a happy year."

An old English saying was: "The marriage of a young man and a young woman, is of God's making, as Adam and Eve; an old man and young woman, of Our Lady's making, as Mary and Joseph; but that of an old woman and young man is made by the author of evil."

WHEN Our Lady falls in our Lord's lap,
Then let England beware of a sad mishap.

(That is, when Lady-day (March 25) coincides with Easter.)

TILL St. James' day be past and gone,
There may be hops, or there may be none.

ST. SWITHIN'S day, if thou dost rain,
For forty days it will remain;
St. Swithin's day, if thou be fair,
For forty days 'twill rain nae mair.

Miscreant.—Originally a misbeliever; one who did not believe the articles of the Catholic faith. It is used in this sense by Shakespeare. Talbot unjustly calls Joan of Arc a miscreant, that is, one fallen from the faith. Saladin is termed "The Prince of Miscreants" in the treatises of the crusades.

Bedlam (derived from Bethlehem)—So-called from the name of a priory near Moorfields (London), dedicated to St. Mary of Bethlehem, founded in 1247. Henry VIII. gave it to the city of London in 1545, and the authorities converted it into an insane asylum.

Bridewell.—A name given to a church, parish, and house of correction, near what was once called St. Bride's Well, then famous, but now covered with a pump.

MOTHER JULIA.

MARIE ROSE JULIA BILLIART, the foundress of the Sisters of Notre Dame, a likeness of whom we give below, was born in Cuvilly, a village in Picardy, France, in 1751, and died in 1816, having had the satisfaction of seeing her order widely established. On the 2d of February, 1804, Mother Julia, Frances Blin, and Catharine Duchâtel made the necessary vows, and promised to devote themselves to the education of the orphans and homeless children, made so by the French Revolution; but they



subsequently extended their promises to the children of all. How well they succeeded can be learned from a *Life of Mother Julia*, lately published by The Catholic Publication Society.

In her life one sees the early development of religious principles, the strength of her character, the patient endurance which manifested itself when she was called upon to pass through trials and sufferings of the most terrible description, the zeal with which she labored constantly,

and, above all, her sublime faith, are examples worthy the emulation of all.

This book also contains an account of the progress of the Sisters of Notre Dame in this country, where they were first introduced by the Most Rev. Archbishop Purcell, of Cincinnati, in 1840. The Sisters of Notre Dame, January 1, 1872, had under their care:

	Houses.	Boarders.	Day Scholars.	Free Scholars.	Sunday Scholars.	Night Scholars.	Sodalities.	Orphans.	Convents or Adults.	
Belgium	48	2,563	7,429	12,053	4,850	..	5,182	329	..	32,406
England	17	332	1,230	19,443	716	949	3,495	110	1,280	27,555
United States.	20	431	1,217	13,242	6,517	859	10,727	..	429	33,422
Central Am'a	3	140	120	408	588	125	..	1,381
	88	3,466	9,996	45,146	12,671	1,808	19,404	564	1,709	94,764



THE ancient Catholic churches in Greenland were all constructed with perfect exactness as to orientation, which could have been done only by careful observation of the heavenly bodies, as the magnetic needle was at that time unknown.



"CAN'T you manage to give my son one of the prizes at the exhibition?" asked a mother of a teacher. "Your son will stand no chance; he obstinately persists in idleness." "Oh! but then," exclaimed the fond mamma, "if that's so, you can give him a prize for perseverance."



"I AM a Christian, and have often been to confession," said Henry III. of England. "What signifies confession without repentance?" retorted Simon de Montfort, the Earl of Leicester. This was in the middle of the thirteenth century. Pretty clear notions of theology for a dark age!



"Do you know," says M. Feli, "why man is the most suffering of creatures? It is because he has one foot in the finite, the other in the infinite, and thus is torn asunder, not by four horses, as in the barbarous ages, but by two worlds."



THE hand of the Creator is the home of the creature.—FABER.

ARCHBISHOPS AND BISHOPS OF UNITED STATES.

ARCHBISHOPS.

	NAME.	ARCHDIOCESE.	RESIDENCE.
Most Rev.	J. R. Bayley, D.D.	Baltimore.....	Baltimore, Md.
	Francis N. Blanchet, D.D.	Oregon.....	Portland, Oregon.
	Peter R. Kenrick, D.D.	St. Louis.....	St. Louis, Mo.
	John B. Purcell, D.D.	Cincinnati.....	Cincinnati, Ohio.
	J. S. Alemany, D.D.	San Francisco.....	San Francisco, Cal.
	John McCloskey, D.D.	New York.....	New York, N. Y.
	P. A. Perche, D.D.	New Orleans.....	New Orleans, La.

BISHOPS.

	NAME.	DIOSCESE.	RESIDENCE.
Right Rev.	Thaddeus Amat, D.D.	Monterey.....	Los Angeles, Cal.
	David W. Bacon, D.D.	Portland.....	Portland, Me.
	James F. Wood, D.D.	Philadelphia.....	Philadelphia, Pa.
	W. H. Elder, D.D.	Natchez.....	Natchez, Miss.
	Joseph Dwenger, D.D.	Fort Wayne.....	Fort Wayne, Ind.
	P. N. Lynch, D.D.	Charleston.....	Charleston, S. C.
	F. P. McFarland, D.D.	Hartford.....	Hartford, Ct.
	Augustine Verot, D.D.	St. Augustine.....	St. Augustine, Fla.
	James O'Gorman, D.D.	Nebraska.....	Omaha, Neb.
	Thomas L. Grace, D.D.	St. Paul.....	St. Paul, Minn.
	John Quinlan, D.D.	Mobile.....	Mobile, Ala.
	M. Domenech, D.D.	Pittsburg.....	Pittsburg, Pa.
	E. O'Connell, D.D.	Grass Valley.....	Marysville, Cal.
	S. H. Rosecrans, D.D.	Columbus.....	Columbus, Ohio.
	M. Dubuis, D.D.	Galveston.....	Galveston, Texas.
	Louis De Goesbriand, D.D.	Burlington.....	Burlington, Vt.
	P. A. Feehan, D.D.	Nashville.....	Nashville, Tenn.
	John J. Conroy, D.D.	Albany.....	Albany, N. Y.
	Fcs. McNeirney, D.D., Coadj.	Albany.....	Albany, N. Y.
	John J. Williams, D.D.	Boston.....	Boston, Mass.
	John Hennessey, D.D.	Dubuque.....	Dubuque, Iowa.
	Edward Fitzgerald, D.D.	Little Rock.....	Little Rock, Ark.
	William McCloskey, D.D.	Louisville.....	Louisville, Ky.
	Richard V. Whelan, D.D.	Wheeling.....	Wheeling, West Va.
	John M. Henni, D.D.	Milwaukee.....	Milwaukee, Wis.
	M. A. Blanchet, D.D.	Nesqually.....	Fort Vancouver, W. T.
	Richard Gilmour, D.D.	Cleveland.....	Cleveland, Ohio.
	M. De St. Palais, D.D.	Vincennes.....	Vincennes, Ind.
	T. J. Foley, D.D.	Chicago.....	Chicago, Ill.
	John Lamy, D.D.	Santa Fé.....	Santa Fé, N. M.
	James Gibbons, D.D.	Richmond.....	Richmond, Va.
	John B. Miege, D.D.	Kansas and E. R. M. Leavenworth, Ks.	" " "
	Louis Fink, D.D.	" " "	" " "
	John Loughlin, D.D.	Brooklyn.....	Brooklyn, N. Y.
	A. Martin, D.D.	Newark.....	Newark, N. J.
	J. W. Shanahan, D.D.	Natchitoches.....	Natchitoches, La.
	William O'Hara, D.D.	Harrisburg.....	Harrisburg, Pa.
	B. J. McQuaid, D.D.	Scranton.....	Scranton, Pa.
	Joseph Melcher, D.D.	Rochester.....	Rochester, N. Y.
	Louis Lootens, D.D.	Green Bay.....	Green Bay, Wis.
	Tobias Mullen, D.D.	Idaho.....	Idaho City, Idaho.
	J. P. Macheboeuf, D.D.	Erie.....	Erie, Pa.
	Thomas A. Becker, D.D.	Colorado.....	Denver City, Col.
	Michael Heiss, D.D.	Wilmington.....	Wilmington, Del.
	John Hogan, D.D.	North Carolina.....	Wilmington, N. C.
	Stephen V. Ryan, D.D.	La Crosse.....	La Crosse, Wis.
	Ignatius Mrack, D.D.	St. Joseph.....	St. Joseph, Mo.
	J. Persico, D.D.	Buffalo.....	Buffalo, N. Y.
	A. M. Toebbe, D.D.	Marquette.....	Marquette, Mich.
	C. H. Borgess, D.D.	Savannah.....	Savannah, Ga.
	P. J. Baltes, D.D.	Covington.....	Covington, Ky.
	P. J. O'Reilly, D.D.	Detroit.....	Detroit, Mich.
	P. J. Ryan, D.D., Coadj.	Alton.....	Alton, Ill.
	T. F. Hendrecken, D.D.	Springfield.....	Springfield, Mass.
	E. P. Wadhams, D.D.	St. Louis.....	St. Louis, Mo.
		Providence.....	Providence, R. I.
		Ogdensburg.....	Ogdensburg, N. Y.

DIFFERENCE OF TIME.

WHEN it is 12 o'clock at noon at New York City, it will be morning at all places west of New York, and afternoon at all places east, as in the annexed table:

PLACE.	MORNING.	PLACE.	MORNING.	PLACE.	MORNING.
	H. M. S.		H. M. S.		H. M. S.
Augusta, Ga.....	11 28 28	Louisville, Ky.....	11 14 4	San Francisco, Cal.	8 46 19
Buffalo, N. Y.....	11 40 24	Mexico, Mex.....	10 19 44	Santa Fe, N. M.....	9 51 59
Chicago, Ill.....	11 6 2	Milwaukee, Wis....	11 4 16	Springfield, Ill.....	10 57 52
Cincinnati, O.....	11 18 16	Mobile, Ala.....	11 0 2	Toronto, C. W....	11 38 38
Detroit, Mich.....	11 23 54	Nashville, Tenn....	11 8 48	Utica, N. Y.....	11 55 12
Fort Leavenworth, Kansas.....	10 37 8	Natchez, Miss.....	10 50 26	Vera Cruz, Mex....	10 31 30
Galveston, Tex.	10 36 58	New Orleans, La....	10 56 4	Washington, D. C.	11 47 53
Honolulu, S. I.....	6 24 8	Raleigh, N. C.	11 40 52	Wheeling, W. V.	11 33 16
Jackson, Miss.....	10 55 32	Sacramento, Cal...	8 56 4	Wilmington, N. C.	11 43 21
Jefferson, Mo.....	10 47 32	St. Louis, Mo.....	10 56 4	Wilmington, Del....	11 54 12
St. Paul, Minn....	10 43 45	St. Paul, Minn....	10 43 45		
PLACE.	AFTERNOON.	PLACE.	AFTERNOON.	PLACE.	AFTERNOON.
	H. M. S.		H. M. S.		H. M. S.
Albany, N. Y.....	0 1 6	Hamburg, Ger.....	5 35 58	Rome, Italy.....	5 45 59
Augusta, Me.....	0 16 44	London, England..	4 55 41	St. Petersburg, Rus-	
Berlin, Prussia.....	5 49 39	Montreal, L. C....	0 1 44	sia.....	6 57 18
Boston, Mass	0 11 50	Paris, France.....	5 5 26	Stockholm, Sweden	6 8 18
Constantinople	6 52 0	Portland, Me.....	0 15 10	Vienna, Austria....	6 1 37
Edinburgh.....	3 43 21	Quebec, L. C.....	0 11 0		

A MAN sat all alone at home,
Snug in his elbow-chair ;
Though no one else was in the room,
Still some one else was there.

Ans.—The man's name was Else.

SCHOOLMISTRESS.—“Johnny, I'm ashamed of you. When I was your age, I could read as well as I do now.” JOHNNY.—“Aw ! but you'd a different teacher to what we've got.”

GIVE a man brains and riches, and he is a king. Give a man brains without riches, and he is a slave. Give a man riches without brains, and he is a fool.

A LADY, in reply to some guests that praised the mutton on her table, said : “ Oh ! yes, my husband always buys the best ; he is a great epicac.”

JACK, your wife is not so pensive as she used to be.” “ No, she has left that off, and turned ex-pensive.”

UNSPOKEN WORDS.

THE kindly words that rise within the heart,
And thrill it with their sympathetic tone,
But die ere spoken, fail to play their part,
And claim a merit that is not their own.
The kindly word, unspoken, is a sin—
A sin that wraps itself in purest guise,
And tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

But 'tis not so : another heart may thirst
For that kind word, as Hagar in the wild—
Poor banished Hagar—prayed a well might burst
From out the sand to save her parching child.
And loving eyes that cannot see the mind
Will watch th' expected movement of the lip :
Ah ! can ye let its cutting silence wind
Around that heart, and scathe it like a whip ?

Unspoken words, like treasures in the mine,
Are valueless until we give them birth :
Like unfound gold their hidden beauties shine,
Which God has made to bless and gild the earth.
How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute—
But oh ! what pain when, at God's own command,
A heart-string thrills with kindness—but is mute !

Then hide it not, the music of the soul,
Dear sympathy, expressed with kindly voice,
But let it like a shining river roll
To deserts dry—to hearts that would rejoice.
Oh ! let the symphony of kindly words
Sound for the poor, the friendless, and the weak,
And He will bless you.—He who struck these chords
Will strike another when in turn you seek.

J. B. O'R.

CHARLEMAGNE was the first to use the double-headed eagle as an ensign. He added the second head in 802 when he became master of the whole German Empire, to denote that the empires of Rome and Germany were united under him, the successor of the Cæsars.

CATHOLIC CHRONOLOGY FOR THE UNITED STATES.**From September, 1871, to September, 1872.****SEPTEMBER, 1871.**

- SEPT. 3.—Dedication of St. Mary's Church, Lawrence, Mass.
 Corner-stone of Church of St. Columbkill, Chicago, Ill., laid.
 Dedication of the Church of St. Stanislaus, Macon, Ill.
 10.—Corner-stone of Church of Our Lady of S. H., New Orleans, La., laid.
 Church of Mother of God, Covington, Ky., dedicated.
 11.—Death of Sister Mary Ignatius, Convent of Mercy, Philadelphia, Pa.
 17.—Dedication of St. Mary's Church, Newcastle, Pa.
 Dedication of church at Dixon, Cal.
 Dedication of St. Mary's Church, O'Fallon, Mo.
 Chapel of Protectorate, Mount Alverno, Cincinnati, dedicated.
 Corner-stone of St. Peter's Church, Rondout, N. Y., laid.
 Dedication of a new church, South Brookfield, Mass.
 22.—Death of Mother Augustin, Convent of Mercy, Phila.
 23.—Ordination of Revs. J. Hanry and J. Quelard at Natchitoches, La.
 24.—Corner-stone of Church of Our Lady of Mt. Carmel, Astoria, N. Y., laid.
 Corner-stone of Church of Atonement, Cincinnati, Ohio, laid.
 Death of Rev. J. Clement, Greencastle, Ind.
 Corner-stone of the Cathedral Chapel, Buffalo, laid.
 Dedication of a new church, Asheville, N. C.
 Dedication of St. Malachi's Church, Monongahela, Pa.
 26.—Dedication of a new church, Indiana, Pa.
 27.—Death of Sister Mary Agnes, Mobile, Ala., aged 36.

OCTOBER.

- OCT. 3.—The corner-stone of a new church, Brownsville, Minn., laid.
 Dedication of the Home for Destitute Children, Boston, Mass.
 Corner-stone of St. Joseph's Church, Frankford, Ohio, laid.
 Death of Rev. P. J. Gleeson, Stacyville, Iowa, aged 28.
 Corner-stone of the Church of Imm. Conception, Denison, Ohio, laid.
 5.—Corner-stone of a new church, Lebanon, Ohio, laid.
 Death of Rev. F. Klaholz, C.S.S.R., aged 68.
 7.—Death of Rev. T. Deacy, Randolph, W. Va.
 8.—Corner-stone of St. Joseph's Church, New Orleans, laid.
 Corner-stone of St. Peter's Church, Pittsburgh, Pa., laid.
 Destruction of seven Catholic churches in Chicago, Ill., by the great fire.
 14.—Ordination of Revs. McInnis and Slattery, Detroit, Mich.
 15.—Dedication of St. Theresa's Church, Clinton, Pa.
 Dedication of St. Peter's Church, Haverstraw, N. Y.
 The Catholic church of Malone, N. Y., blown down.
 Opening of St. Joseph's Church, Wakefield, Mass.
 Corner-stone of St. Thomas's Church, Corry, Pa., laid.
 16.—Death of Rev. Chas. O'Donoughue, C.S.S.R., New York.
 17.—Corner-stone of a new church, Lebanon, Ohio, laid,
 19.—Death of Peter M. Carbon, Philadelphia, Pa., aged 50.
 22.—Dedication of Church of St. Rose, Economie, Beaver Co., Pa.
 Corner-stone of St. Mary's Church, Roslyn, L. I., N. Y., laid.
 Dedication of St. Peter's Chapel, Newark, N. J.

- Oct. 22.—Dedication of Church of St. Laurence O'Toole, Brewsters, N. Y.
Corner-stone of a new church at Cairo, Ill., laid.
Death of Rev. H. M. Smyth, Brookfield, Mass., aged 32.
Corner-stone of St. Joseph's Church, Cleveland, Ohio, laid.
24.—Ordination of Rev. F. A. Danaher at Wheeling, West Va.
25.—Ordination of Revs. J. Staub and P. Kaufman, Pittsburgh, Pa.
29.—Dedication of St. Anne's Church, Waynesburgh, Pa.
Ordination of Rev. A. Shields and M. Costello at Scranton, Pa.
Dedication of St. Teresa's Church, West Roxbury, Mass.
Dedication of a new church at Waverly, N. Y.

NOVEMBER.

- Nov. 1.—Death of Sister Athanasia at St. Clara's Convent, Cincinnati, Ohio.
2.—Death of Sr. M. Alphonse, Convent S. H. of Mary, Monroe, Mich., aged 71.
5.—Dedication of a new church, Rahway, N. J.
Dedication of St. Joseph's Church, Wyandotte, Mich.
Dedication of St. Joseph's Church, Butchertown, Ky.
Dedication of St. John's Church, Vancouver, W. T.
Dedication of Church of S. H. of Jesus, St. Francis, Wis.
Dedication of Church of St. Leo, Leominster, Mass.
7.—Death of Rev. Thos. F. Welch, Rondout, N. Y., aged 27.
9.—Dedication of a new church at Danville, Ky.
12.—Corner-stone of St. Joseph's Church, New Brighton, Pa., laid.
Dedication of St. Paul's Church, Oswego, N. Y.
Corner-stone of St. Bernard's Church, West Newton, Mass., laid.
15.—Death of Rev. J. F. Sullivan, Quincy, Mass., aged 42.
19.—Corner-stone of St. Stephen's Church, New Orleans, laid.
Consecration of St. Patrick's Church, Philadelphia, Pa.
Dedication of St. John's Church, Oswego, N. Y.
Dedication of St. Joseph's Church, Manhattanville, N. Y.
Corner-stone of Church of Visitation, Brooklyn, laid.
Dedication of a new church at Bristol, Va.
23.—Death of Sister de Ricci, Convent of Mercy, Pittsburgh, Pa.
26.—Ordination of Rev. M. Kircher, C.M., St. John Baptist Church, Brooklyn.
Destruction of St. Mary's Church, Portsmouth, N. H., by fire.
Dedication of a new church at Bay View, Wis.
Dedication of St. Patrick's Church, Indianapolis, Ind.
27.—Dedication of the Church of St. Mary Magdalen, Salt Lake City, Utah.
28.—Death of Rev. W. S. Coombes, Louisville, Ky., aged 75.
29.—Death of Rev. M. S. J. Burke, Clinton, Mass.
30.—Dedication of the Church of B. V. Mary, Adrian, Mich.
Corner-stone of Imm. Conception Church, Lowell, Mass., laid.

DECEMBER.

- Dec. 3.—Corner-stone of St. Cecilia's Church, Brooklyn, laid.
Corner-stone of Emanuel's Church, Dayton, Ohio, laid.
7.—Death of Sister Clare of St. Francis Convent, Cincinnati, O., aged 30.
8.—Dedication of St. Mary's Church, Otisco, Mich.
10.—Dedication of Church of Immaculate Conception, Hoosick Falls, N. Y.
Dedication of Church of St. Pius, Newark, N. J.
12.—Death of Rev. L. Pieper, C.M., Cape Girardeau, Mo., aged 27.

- DEC. 13.—Death of Rev. T. J. Gardiner, Brooklyn.
 14.—Dedication of Chapel of Mount St. Mary's, Cincinnati, Ohio.
 20.—Ordination of Revs. T. F. Fitzgerald and E. McKeever, Pittsburgh, Pa.
 Ordination of Revs. J. Baumann, P. Graham, F. W. Aberbroeckling,
 A. Decker, W. Neu, J. J. Keogh, T. Hebbelen, G. Hoppe, L. Wiesler,
 H. Pigge, P. Moclenbeck, and S. Kleiser, in St. Francis's Seminary, Milwaukee, Wis.
 21.—Ordination of Rev. A. Siebenforcher, Cincinnati, Ohio.
 22.—Death of Sister Mary, Convent of Good Shepherd, Philadelphia, Pa.
 Ordination of Revs. J. Byron, N. J. Hughes, E. Walshe, and John
 McGeough, at Seminary, Troy, N. Y.; and of Revs. P. J. Egan and
 F. W. Longinus, Philadelphia, Pa.
 24.—Ordination of Revs. H. Daly, J. Ryan, and H. Hulsman, Louisville, Ky.
 Death of Sister Magdalene of St. Thais, House of Good Shepherd, Cincinnati, Ohio, aged 21.
 29.—Death of Rev. J. Clancy, Westchester, N. Y.
 Death, in Austria, of Right Rev. Dr. Reze, Bishop of Detroit, Mich.
 30.—Ordination of Rev. T. Murphy, Detroit, Mich.

JANUARY, 1872.

- JAN. 1.—Destruction of St. Patrick's Church, Sugar Creek, Pa., by fire.
 Ordination of Rev. M. Manjay, Wheeling, Va.
 3.—Dedication of St. Joseph's Church, Adams, Mich.
 7.—Dedication of St. John's Church, New Orleans, La.
 8.—Death of Rev. J. A. O'Rourke, Pittsburgh, Pa., aged 33.
 11.—Death of Sister Seraphine at St. Joseph's Home, Philadelphia, aged 40.
 14.—Death of Right Rev. John McGill, D.D., Richmond, Va., aged 53.
 Dedication of St. Elizabeth's Church, Fort Washington, N. Y.
 Ordination of Rev. J. O'Connor, Wilmington, Del.
 18.—Death of Rev. J. J. Quigley, C.M., Brooklyn, N. Y., aged 48.
 Death of Rev. A. Pinkers, Belleville, Ill.
 21.—Dedication of Church of Immaculate Conception, Philadelphia, Pa.
 22.—Death of Rev. W. T. Bigelow, Steubenville, Ohio.
 24.—Dedication of Church of Seven Dolors at Strongstown, Pa.
 25.—Ordination of Revs. J. Grogan, N. Wittmer, and F. Nitsch, Cincinnati, Ohio.
 28.—Dedication of a new church at Sartwell, Pa.
 29.—Death of Sister John Joseph at Sisters' Hospital, St. Paul, Minn., aged 28.

FEBRUARY.

- FEB. 1.—Death of V. R. Joseph Ferneding, V.G., Cincinnati, Ohio, aged 70.
 2.—Ordination of Rev. Messrs. Martin, Haggerty, and Boyle, Pittsburgh, Pa.
 4.—Dedication of St. Joseph's Church, Yonkers, N. Y.
 6.—Death of Rev. Jos. Haney, Carrolltown, Pa., aged 33.
 7.—Death of Most Rev. M. J. Spalding, D.D., Archbp. of Baltimore, aged 62.
 9.—Death of Rev. C. D. McMullen, Roxville, N. Y., aged 59.
 16.—Death of Rev. A. Dietz, C.S.S.R., Baltimore, Md., aged 32.
 17.—Death of Rev. G. A. O'Connor, New London, Conn.
 21.—Death of Rev. D. Brown, Albany, N. Y.
 22.—Dedication of St. Patrick's Church, Otisco, N. Y.
 25.—Death of Rev. N. A. Wagner, Detroit, aged 26.
 Ordination of Rev. M. J. L. De St. Just, Chicago, Ill.
 Death of Rev. P. M. Biron, St. John Baptist, La.

- FEB. 26.—Death of Sister Baptista of S. of the Poor of St. Francis, aged 32.
27.—Death of Very Rev. H. B. Coskerry, V.G., Baltimore, Md., aged 64.
28.—Death of Rev. James Keenan, New York, aged 33.
29.—Ordination of Revs. J. J. Boyle, M. J. Armstrong, W. Loughran, J. V. O'Connor, M. Kelly, M. S. Bunce, J. P. Furlong, O.S.A., and F. McShane, O.S.A.

MARCH.

- MAR. 1.—Death of Rev. G. G. Fitzpatrick, Brooklyn, N. Y., aged 32.
5.—Death of Rev. J. Brady, Brooklyn, N. Y., aged 54.
9.—Death of Rev. R. J. Barry, Harrisburgh, Pa.
14.—Ordination in Milwaukee, Wis., of Revs. G. Heir and J. Reisdorf.
15.—Death of Rev. H. Tucker, Boston, Mass., aged 63.
16.—Death of Rev. M. J. Scully, Rhinebeck, N. Y.
17.—Dedication of St. Patrick's Church, Brownstown, Pa.
19.—Ordination in Brooklyn, N. Y., of Revs. W. Guhl and P. F. O'Hare.
Death of Rev. M. E. Clarke, Schenectady, N. Y.
21.—Death of Rev. M. Hennessey, Philadelphia, Pa., aged 31 years.
Death of Rev. A. Cornette, S.J., Mobile, Ala.
23.—Death of Sister M. of St. Bernadine, New Orleans, La., aged 33.
24.—Corner-stone of St. Patrick's Church, Galveston, Texas, laid.
26.—Death of Mother Mary R. Gouthereaux, of S. Heart, Chicago, Ill., aged 46.
30.—Ordination at Ilchester, Md., of Revs. J. B. Schagemann, C. Kern, A. Wynn, J. Rein, F. Litz, and Geirege Dusold, all of C.S.S.R.
Death of Mother Hall, Sister of Charity, Emmettsburg, Md., aged 66.

APRIL.

- APR. 4.—Death of Rev. J. F. Kirby, Savannah, Ga., aged 52.
6.—Ordination of Rev. James Burns, Cincinnati, Ohio.
7.—Dedication of St. Alphonsus's Church, New York.
11.—Death of Rev. P. O'Halloran, of Huntington, Pa., in Ireland.
12.—Death of Rev. P. J. Hartnett, Albany, N. Y., aged 26.
14.—Consecration, in Cincinnati, Ohio, of Right Rev. R. Gilmour as Bishop of Cleveland, Ohio, and Right Rev. Joseph Dewinger as Bishop of Fort Wayne, Ind.
Consecration, in St. Louis, Mo., of Right Rev. P. J. Ryan as Coadjutor of Archbishop Kenrick.
Death of Rev. P. McC. Morgan, Pittsburgh, Pa., aged 38.
Death of Rev. John Flanagan, New Orleans, La., aged 64.
15.—Death of Rev. J. L. Broydrick, Hancock, Md., aged 28.
16.—Death of Sister Aloysius Thomson, Loretto, Pa.
19.—Death of Rev. J. Wall, West Chester, Pa., aged 29.
21.—Dedication of St. Bonaventure's Church, St. Louis, Mo.
Consecration of Right Rev. Fcs. McNeirney, D.D., as Coadjutor of Albany.
23.—Death of Sister Mary M. Joyce, Mount St. Agnes, Baltimore, Md., aged 28.
28.—Consecration of Right Rev. Thos. F. Hendricken, D.D., as Bishop of Providence, R. I.
Death of Rev. J. B. McMahon, Reynolds, Ind., aged 52.
Dedication of Church of Sacred Heart, Hudson, Mich.
Dedication of St. Joseph's Church, Berien, Mich.
30.—Death of Rev. T. Brogan, Brookfield, Mo.

MAY.

- MAY** 1.—Consecration of Church of Sacred Heart of Jesus, Cincinnati, Ohio.
 2.—Death of Rev. John Griffin, Holyoke, Mass.
 4.—Death of Rev. J. Flanagan, New Orleans, aged 64.
 Death of Rev. J. F. Kirby, Savannah, Ga., aged 52.
 5.—Consecration of Right Rev. E. P. Wadham, D.D., as Bishop of Ogdensburg, N. Y.
 Dedication of St. Stephen's Church, Hazlewood, Pa.
 6.—Death of Bro. Hugh of Mary (Christian Bro.), Baltimore, Md., aged 27.
 10.—Death of Bro. Paul, Rock Hill College, Ellicott's City, Md., aged 34.
 12.—Dedication of a new church at Maspeth, L. I.
 Dedication of St. Mary's Church, Elmira, N. Y.
 Death of Rev. P. Bayer, New Trier, Minn., aged 38.
 Corner-stone of St. Patrick's Church, Holyoke, Mass., laid.
 Dedication of a new church at Gilman, Ill.
 Death of Sister M. Benedict, Lady of Angels, Peekskill, N. Y., aged 20.
 Dedication of a new church at Aiken, S. C.
 13.—Corner-stone of a new church at Appleton, Wis., laid.
 18.—Ordination of Rev. J. J. Zimmer, Seton Hall Seminary, N. J.
 19.—Corner-stone of the Church of the Nativity, Brooklyn, laid.
 21.—Death of Rev. M. J. O'Brien, Dunmore, Pa.,
 24.—Corner-stone of a new church at Dexter, Mich., laid.
 25.—First priest ordained in the United States, 79 years ago.
 Ordination at the Paulist Church, New York, of Revs. A. M. Brady, L. A. Rosecrans, T. V. Robinson, and W. Elliott.
 Ordination at Troy, N. Y., of Revs. Patrick J. Brophy, James Flood, John J. Keegan, John F. Lynch, Patrick Malone, John McQuirk, William J. O'Kelly, John J. Cannon, Francis J. Maguire, Edward F. O'Connor, James Renahan, Michael Clarke, Christopher McGrath, Charles E. Burke, John B. Daly, Daniel H. O'Neill, Patrick B. Phelan, William J. McCombe, Michael J. McInernay, Henry J. Gordon.
 Ordination of Revs. A. A. Brown, Aug. Bayer, and G. Helsman, at Cincinnati, Ohio.
 Ordination of Revs. R. Stack and J. O. Hoffmann, at Seminary of Our Lady of Angels, Niagara, N. Y.
 Ordination at Passionist Monastery, Hoboken, of Revs. A. Hughes and C. Colclough.
 Ordination at Rome of Revs. J. McMahon, J. Millerick, J. Duffy, M. J. Mahoney, W. E. Bartlett, J. Nugent, and H. Zimmer.
 26.—Dedication of Wenceslaus's Church, Baltimore, Md.
 Dedication of new Chapel of Our Lady of Victory, Brooklyn.
 Dedication of St. Michael's Church, Van Buren, Ark.
 Corner-stone of a new church, Manchester, N. H., and at Nashua, N. H., laid.
 Dedication of a new church at Wheatland, Pa.
 Ordination of four priests at St. Louis, names not given.

JUNE.

- JUNE**, 1.—Corner-stone of Church of St. Veronica, Philadelphia, Pa., laid.
 2.—Corner-stone of Church of Our Lady of Loretto, Hempstead, N. Y., laid.
 Corner-stone of St. Veronica's Church, Philadelphia, Pa., laid.
 Death of Very Rev. J. Corbe, V.G., Terre Haute, Ind., aged 67.
 Corner-stone of St. Colman's Church, Washington, Ohio, laid.

- JUNE 2.—Corner-stone of a new church in Buffalo laid.
Dedication of a new church at Hampton Junction, N. J.
- 4.—Death, in New York, of Very Rev. T. Birmingham, Charleston, S. C., aged 75.
- 7.—Death of Bro. Clement, O.S.F., Brooklyn, N. Y.
- 9.—Dedication of Chapel of Little Sisters of the Poor, Brooklyn, N. Y.
Dedication of Church of St. Mary Magdalene, N. J.
Corner-stone of Church of St. Rose of Lima, Carbondale, laid.
- 10.—Death of Rev. Maurice Slavin, Davenport, Iowa, aged 35.
Dedication of St. Joseph's Church, Frederick, Md.
- 14.—Death of Rev. F. J. Buening, Mahanoy City, Pa.
- 16.—Dedication of the Church of Mary Queen of Angels, Fort Scott, Kansas.
Dedication of Chapel of St. Mary of the Angels, Brooklyn, N. Y.
Corner-stone of St. Andrew's Church, Sag Harbor, N. Y., laid.
- 18.—Death of Rev. W. McCloskey, Whitestone, L. I., N. Y.
- 20.—Death of Rev. N. A. Bowden, Downington, Pa.
Ordination at St. Bonaventure College, Allegany, N. Y., of Revs. A. Murphy, J. Bloomer, P. B. O'Mara, M. McBride, and J. Kenny, and, some weeks previously, Rev. M. Flood and G. Kelly.
- 21.—Death of Rev. F. A. Danaher, Wheeling, W. Va., aged 26.
Ordination of Revs. Crowley, Drury, Melody, Conner, Dillon, and Murphy, Louisville, Ky.
- 23.—Church of St. John the Baptist, New York, dedicated.
Corner-stone of a new church, Mount Holly, N. J., laid.
Corner-stone of St. Columbkille's Church, Carondelet, Mo., laid.
Corner-stone of Church of the Annunciation, Shenandoah, Pa., laid.
Corner-stone of the new St. John's Church, Altoona, Pa., laid.
- 24.—Ordination of Rev. Thos. C. Leonard, San Francisco, Cal.
- 29.—Ordination at the Scholasticate of S. J., Woodstock, Md., of Revs. M. Costin, J. Treanor, M. Flynn, T. French, P. Fitzpatrick, G. McGurk, J. Morgan, J. Isolabella, H. Langlois, P. Baredo, and E. Hammon, all of the Society of Jesus.
- 30.—Dedication of St. Mary's Church, Milford, Mass.
Ordination at St. Mary's Seminary, Baltimore, Md., of Revs. Michael T. Reilly, Richard Donnelly, James S. Duffey, John J. Ammann, James E. Bobier, Edward P. McCort, Patrick T. Callany, Francis O'Connor.
Death of Rev. H. J. O'Reilly, Valley Falls, R. I., aged 46.
Corner-stone of St. Patrick's Church, Elmira, laid.
Dedication of a new church at Oakland, Cal.

JULY.

- JULY 1.—Death of Rev. J. Coyle, Rondout, N. Y.
- 3.—Ordination of Revs. H. Augustine and M. Poun at Germantown, Philadelphia, Pa.
- 7.—Ordination of Revs. J. Reardon and J. Wilman, Pittsburgh, Pa.
Corner-stone Church of Assumption, Morristown, N. J., laid.
- 8.—Destruction of the Catholic church at Marblehead, Mass., by fire.
- 14.—Corner-stone of St. Stanislaus's Church, Milwaukee, laid.
Corner-stone of Church of Imm. Conception, Wheeling, Va., laid.
Dedication of St. John's Church, Oswego, N. Y.
- 15.—Death of the Rev. B. Hengehold, Reading, Ohio, aged 55.
- 21.—Dedication of a new church at Guilderland, N. Y.

- JULY 21.—Ordination of Revs. W. McMahon, W. Mueller, and P. O'Brien, Cleveland, Ohio.
 22.—Death of Sister Mary, St. Mary's Academy, N. Y.
 24.—Death of Rev. J. M. Gervais, Newark, Ohio, aged 42.
 Death of Rev. C. M. Maldonado, S.J., Woodstock, Md., aged 56.
 25.—Dedication of St. Joseph's Church, Cold Spring, N. Y.
 Ordination in Brussels, Belgium, for the American Church, of Revs.
 J. Fagan, H. Blaggenborg, B. Orth, and L. Verhaag.
 Death of Sister Mary Francis de Sales, Bangor, Me., aged 28.
 28.—Corner-stone of a new church at Lanesboro, Minn., laid.

AUGUST.

- AUG. 4.—Corner-stone of Church of St. Vincent de Paul, Boston, laid.
 Dedication of St. Alphonse's Church, St. Louis.
 Ordination in New Orleans of Revs. J. G. Foote, J. Moynihan, Jr., and
 J. Dumas.
 5.—Death of Sister Mary Ludovica, Franciscan Convent, Glen Riddle, Pa.,
 aged 24.
 Death of Rev. Fr. Moyer, Hinsdale, Mass.
 8.—Death of Rev. P. Brown, Johnstown, Pa.
 9.—Death of Rev. C. Dowling, Baltimore, Md., aged 32.
 11.—Corner-stone of St. Francis' Church, St. Louis, Mo., laid.
 Dedication of St. Patrick's Church, San José, Cal.
 Corner-stone of St. John's Church, Fort Wayne, Ind., laid.
 Corner-stone of a new church at Lanesboro, Minn., laid.
 14.—Ordination of Rev. A. A. Lambert, S.J., Chicago, Ill.
 16.—Death of Sister Mary Scholastica (colored), Sisters of Providence, Baltimore, aged 91.
 17.—Death of Sister Ignatius Bayley at Loretto Convent, Ky., aged 53.
 18.—Death of Sister Mary Catharine Kelly, Boston, Mass., aged 47.
 Dedication of a new church at Warren, Pa.
 Dedication of St. Thomas's Church, Winona, Minn.
 Dedication of St. Joseph's Church, Washington, N. J.
 20.—Corner-stone of St. Joseph's Church, Hewlet's Station, L. I., N. Y., laid.
 25.—Death of Rev. C. S. McDermott, Philadelphia, Pa., aged 31.
 Corner-stone of a new church in Middletown, Ohio, laid.
 Dedication of St. Patrick's Church, Covington, Ky.
 Death of Sister Mary Sophia Reedy, Chicago, Ill., aged 18.
 30.—Dedication of Church of Sacred Heart, Cincinnati, Ohio.

SUMMARY.

During the year, from September 1, 1871, to September 1, 1872, there were 6 bishops consecrated; 148 priests ordained; 82 churches dedicated; 51 churches begun; one archbishop, two bishops, and 70 priests died.

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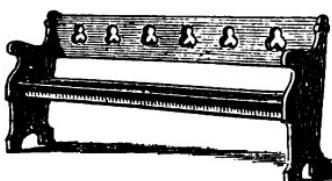
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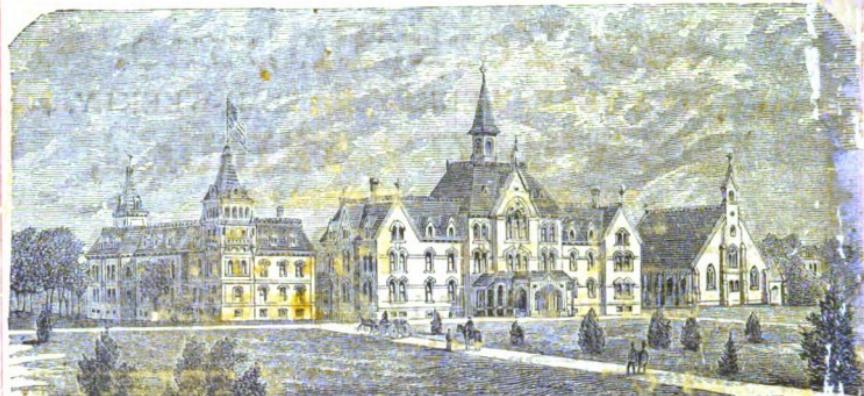
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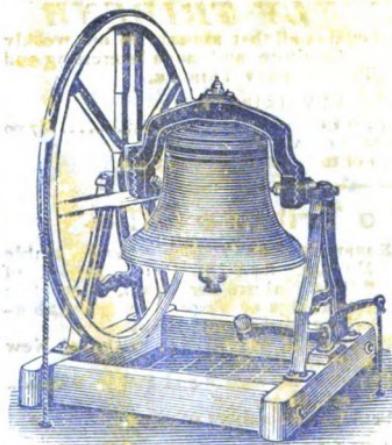
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